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THE

MASONIC REVIEW.

BY C. MOORE.

VOLUME XXIII.

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THE MASONIC REVIEW.

VOL. XXIII.

CINCINNATI, APRIL, 1860.

No. 1.

MACKEY'S MASONIC JURISPRUDENCE,

Illustrating the written and unwritten Laws of Freemasonry.

BY S. ———.

THE work, the title of which has been placed at the head of this article, is a valuable contribution to the masonic literature of the day, and can not fail to add vastly to the author's well-established reputation for learning and skill in the "Royal Art." In the small compass of an ordinary duodecimo volume, he has presented a clear and compact account of the general principles of Masonic Jurisprudence. The work is evidently the fruit of much patient labor and industrious research. The subject is thoroughly and lucidly treated.

It is not the design of the writer of this article to criticise Bro. Mackey's labors. His is an humbler task. He proposes to make use of the author's materials and arrangement, in giving a view of the state of Masonic law in this jurisdiction.

Masonic law, like the municipal law, may with propriety be divided into two kinds: the *lex non scripta*, the unwritten law; and the *lex scripta*, the written law.

The unwritten law of Masonry is known as Landmarks; the written, as Regulations, which are divided into General and Local.

A Landmark may be defined to be an universal, immemorial usage of the Craft. Its characteristics are antiquity, universality and irrevocability. Any law or custom which has been universally observed and practiced at all times and in all places, must continue to be observed and practiced as long as the masonic Institution stands.

The landmarks of the Institution are its safeguards against innovation and decay. They secure uniformity to its action and give

consistency to its legislation. To them all other laws must conform. All enactments contrary to them are void. The enumeration of them, therefore, forms a proper introduction to a treatise on Masonic Jurisprudence.

According to Bro. Mackey the landmarks of Masonry are twenty-five in number, and are as follows :

1. The modes of Recognition.
2. The division of Symbolic Masonry into three degrees.
3. The Legend of the third degree.
4. The government of the Fraternity by a presiding officer, called a Grand Master.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to give dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges.
8. The prerogative of the Grand Master to make Masons at sight.*
9. The necessity for Masons to congregate in Lodges.
10. The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens.
11. The necessity that every Lodge, when congregated, should be tiled.
12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular Lodge.†
15. That no visitor unknown to the brethren present, or to some one of them, as a Mason, can enter a Lodge, without first passing an examination, according to ancient usage.
16. That no Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges.
17. Every Mason is amenable to the laws and regulations of the

* I am inclined to think this prerogative to "make Masons at sight," is borrowed from Dermott—a spurious origin. I think it was not mentioned or recognized by the Grand Lodge of England in 1722; and, if not, then it is not a landmark. Mackey's authority is Dermott, not Anderson.—ED. REVIEW.

† He has not the right, if a member of the lodge object:—therefore it is not a landmark.—ED. REVIEW.

masonic jurisdiction in which he resides ; although he may be a member of any other Lodge.

18. Candidates shall have certain qualifications.
19. Candidates must believe in the existence of God.
20. Candidates must believe in the resurrection to a future life.
21. The "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge.
22. The equality of all Masons.
23. The secrecy of the Institution.
24. The foundation of a speculative science upon an operative art.
25. The landmarks can never be changed. Nothing can be subtracted from them. Nothing can be added to them. Not the slightest modification can be made in them.

Whether the foregoing enumeration of the landmarks is correct, or whether it comprises all of them, the writer will not pretend to decide. He is however inclined to think that the 20th is rather a corollary which a member of the Fraternity may justly draw from the teachings of Masonry, than a positive requirement.

The Regulations are either General or Local. The General Regulations are universal rules of masonic action, and are obligatory until repealed by competent authority. Local Regulations are those laws which are adopted and used by particular jurisdictions.

All Regulations adopted by the Grand Lodge of England prior to 1721, are called General, because that body had at the time of their adoption universal authority. They are obligatory on all Masons, unless the Grand Lodge of the jurisdiction in which they reside, has otherwise provided. They are entitled to great weight in the decision of all disputed points of masonic law. They are contained in the following documents :

1. The old York Constitutions of 926.
2. The Constitutions of Edward III.
3. The Regulations of 1663.
4. The Ancient Installation Charges.
5. The Ancient Charges at makings.
6. The Regulation of 1703.
7. The Regulation of 1717.
8. The Regulation of 1720.
9. The Charges approved in 1722.
10. The General Regulations of 1721.

These documents are given in full in the first Book of Bro. Mackey's Treatise. Of their genuineness and authenticity there is no doubt.

The Grand Lodge of Ohio has unfortunately appended to its Constitution the Charges and Regulations of the Athol Grand Lodge, which was formed by a body of Schismatic Masons about the year 1756. They are not only appended to the Constitution, but the 16th Article of that instrument recognizes and adopts them as "fundamental laws, rules and regulations for the government of Masons."

But as these charges and regulations are the production of a schismatic Mason, and were published under the auspices of a schismatic body of Masons, they are not, *of themselves*, entitled to any weight in the decision of masonic questions of jurisprudence. Nor does the Grand Lodge seem to have had much respect for them, notwithstanding the solemn declaration of 16th Article of its Constitution. Rules and Regulations have been made and resolutions adopted in direct conflict with the so called "Book of the Constitutions." The Constitution itself, which declares it to be the fundamental law for the government of Masons, annuls some of its provisions and renders others inoperative by thus establishing a different rule of action.

Having considered the foundations or sources of masonic jurisprudence, Bro. Mackey next proceeds to examine the law relative to the qualifications of candidates. These are of two kinds, *internal* and *external*. The internal qualifications are :

1. That the candidate for initiation into the mysteries of Masonry come of his own free will and accord. It is highly improper for a Mason to solicit any one to join the Fraternity.

2. In making his application the candidate must be uninfluenced by mercenary motives. He who seeks admission into the masonic Institution, except from a love of the excellent principles which it inculcates, will not be at home in it. It gives no benefits. It offers no rewards.

The external qualifications of a candidate are :

1. Moral.
2. Physical.
3. Intellectual.
4. Political.

- I. The moral qualifications required of a candidate are :

1. That he be a man of good character—"a good man and true," who "obeys the moral law."

2. That he believe in God, the creator of heaven and earth.

3. That he believe in a future state of existence. This seems to be rather a legitimate inference from the last rather than an independent positive qualification.

In addition to these the Grand Lodge of Ohio, in 1844, expressed the opinion that a distinct avowal of a belief in the divine authenticity of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offense against the Institution calling for exemplary discipline. It is difficult to reconcile the action of the Grand Lodge on this subject with the 6th of the Rules and Regulations, which provides that "no religious test shall ever be required of any applicant for the benefits of Masonry, other than a steadfast belief in the existence and perfections of Deity."

The Committees on Foreign Correspondence have, on several occasions, declared their opposition to the requirement of this additional qualification. The Committee of 1848 say that they "can not see the legality or necessity of making such belief an additional test to Masonry." The Committee of 1850 insists "that no test, except the belief in a God who governs the Universe, should be exacted." The Committee of 1858 not only expresses serious doubts of the masonic propriety of the new test, but in reviewing the arguments of those opposed to it, do not hesitate to say that they have the "best side of the question, and that Ancient Masonry demanded of the candidate only a belief in the existence, attributes and perfection of the Deity." The Committee of 1859 seems disposed to favor the additional test, and occupy a considerable part of the report in endeavoring to show that it is not inconsistent with the 6th of the Rules and Regulations. The reasoning of the author of the report is by no means satisfactory. He has mistaken the masonic character of the "Book of the Law." It is not a rule and guide of faith, but of conduct.

Grand Master Hubbard, while in office, was called upon for his opinion upon this subject. His official position required him to sustain the action of the Grand Lodge, yet he plainly intimates his opinion that the resolution of 1844 is an innovation and inconsistent with the ancient requirements of Masonry.

These facts show that the resolution is to be regarded rather as an expression of opinion by the members who composed the Grand Lodge of 1844, than as a positive law. The language of the resolution confirms this view of the matter. It is as follows: "*Resolved, That this Grand Lodge is clearly of the opinion that, &c.*"

The writer of this article is therefore disposed to think that all the moral and religious qualifications which can be demanded of a candidate in this jurisdiction are:

1. That he be a man of good moral character.

2. That he believe in the existence of God.

II. The physical qualifications of candidates may be considered under the three heads of sex, age and bodily conformation.

1. It is an unquestioned landmark of the Institution that none but *men* can be made Masons.

2. The Ancient Charges require a candidate to be "of mature and discreet age"—an expression which is generally construed to mean, of the age of twenty-one years. The "Book of the Constitutions" appended to the Constitution of the Grand Lodge of Ohio forbids the initiation of "any man under the age of twenty-five years, unless by a dispensation from the Grand Master." In 1844, however, the Grand Lodge adopted a resolution which declares that Lodges in this jurisdiction "have the right to initiate any applicant of the age of twenty-one years—he possessing all the other pre-requisites—without a dispensation from the Grand Master." The law therefore in relation to the age of a candidate may be summed up in the language of the sixth of the Regulations of 1663—"that no person shall be accepted, unless he be twenty-one years old or more."

3. The bodily conformation of candidates is very learnedly discussed by Bro. Mackey. He shows by accumulated authorities that they should be "hale and sound, not deformed or dismembered at the time of their making." The "Book of the Constitutions," which forms a part of the fundamental law in this jurisdiction, provides that "every person desiring admission must also be upright in body, not deformed or dismembered at the time of making; but of hale and entire limbs as a *man* ought to be."

The sixteenth of the "Rules and Regulations" seem to have been designed, in some way, to qualify the very explicit language of the fundamental law. It is as follows: "When the physical disabilities of a candidate are not such as to prevent him from being initiated into the several degrees and mysteries of Freemasonry, his admission shall not be construed an infringement upon the ancient landmarks, but, on the contrary, will be perfectly consistent with the spirit of the Institution."

A rigid interpretation of the language of this "Rule" would render it nugatory. For it might be asked, when, according to the ancient landmarks, are the physical disabilities of a candidate such as to prevent him from being initiated? Clearly whenever he is in any way dismembered or deformed. It is not certain that this is not the interpretation of this Rule. If it is intended to modify the ancient landmarks or qualify the fundamental law, it must be construed strictly.

It has been decided in this jurisdiction that a person who has a stiff knee can not be initiated ; nor one who has lost a hand. The Committee on Jurisprudence in 1858, in answer to the question, whether a person who had lost a leg could be initiated, say, " A person whose physical disabilities are such as stated in the question, or who is in any other manner dismembered or deformed, and whose limbs are not entire, does not, in the opinion of your committee come within the true intent and meaning of said rule," (which is quoted above from the " Book of the Constitutions,") " and does not possess the prerequisites necessary for admission." It has been frequently decided in Ohio that a candidate must be capable of being *practically* instructed in *all* parts of the ritual.

III. The candidate for the mysteries of Masonry must be a man of sound mind. His mental faculties must neither be immature by reason of his youth, nor impaired by age or disease. He should at least be acquainted with the ordinary branches of a common education. Without a knowledge of these he can make no progress in Masonry. An institution which claims a literary and scientific character, should at least require applicants for admission into it, to have made sufficient progress in the " liberal arts and sciences" as to enable them to read and write.

IV. The political qualifications of candidates are those which refer to their position in society. Slaves and persons born in slavery can not lawfully be initiated into the mysteries of Masonry.

It is fair to conclude that, in this jurisdiction, the person who desires to be made a Mason must be a man ; free born ; neither a slave nor born in bondage ; a believer in God ; of good moral character ; capable of reading and writing ; not deformed or dismembered, but hale and sound in his physical conformation, having his right limbs and the free use of them.

A person thus qualified and desirous of being initiated into the mysteries of Masonry must apply to the Lodge nearest to his place of residence by means of a petition, signed by himself and recommended by some Mason in good standing.

The petition must be written. No verbal application will be sufficient. Though there is no prescribed form of petition, yet it is advisable to follow the one usually adopted. It must set forth the age, residence and occupation of the applicant. The petition must be signed in the handwriting of the petitioner. His name should be given in full.

Bro. Mackey says that the petitioner must be recommended by at

least two members of the Lodge to which he applies. His opinion is sustained by several very respectable authorities. The recommendation of one brother is sufficient in this jurisdiction. Whether that recommendation must proceed from a member of the Lodge to which the petitioner applies, is not settled by any positive enactment. The 8d Article of the Uniform Code of By-Laws adopted in 1855 by the Grand Lodge, requires the brother recommending a candidate to be a member of the Lodge to which the application is made.

The application for initiation must be made to the Lodge nearest the candidate's place of residence. The present Grand Master has decided that the jurisdiction of a Lodge must be estimated by an "air line" and not by the traveled route. It has been decided by the Grand Lodge that the distance between Lodges must be measured from Lodge to Lodge.

Bro. Mackey thinks that it is not lawful to initiate a non-resident of a State, who is on a temporary visit to that State. His opinion is undoubtedly correct. The reason of the rule, requiring a candidate to apply to the Lodge nearest to the place of his residence is, that his neighbors have the best opportunities of knowing his character. If he is permitted to apply for initiation in places remote from his residence there is great danger of unworthy members being introduced into the Lodges. Besides, the word "residence" has a legal signification. It means a permanent place of abode. The lapse of time is necessary to give it that character; a month's sojourn does not make a person a resident.*

All applications for initiation or membership must be made at a stated meeting of the Lodge, and lie over at least from one regular communication to another. The Lodge may, however, by the 9th of the Rules and Regulations of the Grand Lodge, by a vote of three-fourths of the members present, declare the application a case of emergency, when by a *unanimous* vote, a ballot may be had.

Bro. Mackey says that "the petition having been once read, can not be withdrawn. It must go through the ordeal of investigation and ballot." The rule in Ohio is different. Under the 10th of the Rules and Regulations, a petition may be withdrawn at any time before a ballot thereon, by a vote of three-fourths of the members present at a stated meeting of the Lodge.

The petition having been received must be referred to a committee for inquiry into the character and qualifications of the candidate.

* Grand Master Stokes' Decisions.

The "Book of the Constitutions" provides that "no man can be accepted a member of a particular Lodge without previous notice one month before given to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation." Though this is declared to be a fundamental law by the Constitution of the Grand Lodge of Ohio, it is in fact but little observed. The 9th of the Rules and Regulations provides that the petition shall "lie over from one communication to another." As many of our Lodges meet semi-monthly, candidates are frequently initiated in two weeks after their application.

It is held in several jurisdictions that an unfavorable report by the Committee is a rejection of the candidate, and a ballot is unnecessary. The law is so laid down by Bro. Mackey. The rule is different in this State. The ballot must be passed, whether the Committee report "favorably" or "unfavorably."

No man can be initiated nor can any brother be admitted a member of any Lodge, without the consent of all the brethren present when the favor is asked. This consent is expressed by ballot, which must be unanimous, independent and secret.

1. The ballot must be unanimous. The law requires all present to express their consent to the initiation of a candidate, or the admission of a member. Consequently all the members present must vote. "From the discharge of this duty no one can be permitted to shrink."

So stringent is the rule in regard to unanimity that, even after a candidate is elected, an objection by one or more members is a bar to his initiation.*

2. The ballot must be independent. No one has a right to inquire, how a member voted, or by what motives he was influenced in casting his vote. "No inquiry on this subject can be entertained; no information can be received."

3. The ballot must be secret. It is not in order for a member to state how he voted.

The consequences of the rejection of a candidate are next discussed by Bro. Mackey.

1. There can be no reconsideration of an unfavorable ballot on a mere motion of reconsideration by the Lodge. If the rejected candidate is still desirous to become a Mason he must again apply by petition, which must be presented at a stated meeting of the Lodge,

* Grand Master Hubbard's Decisions.

be referred to a committee of inquiry and lie over until the next stated meeting. This is in accordance with a decision of our present excellent Grand Master.

2. Our author says that a rejected candidate "can apply to no other Lodge for initiation. Having been once rejected by a certain Lodge, he is forever debarred the privilege of applying to any other for admission." The 12th of the Rules and Regulations seems to have been intended to modify the law as laid down by Bro. Mackey. It requires every Lodge before initiating a candidate to be satisfied that he has not made application to another Lodge and been rejected. If it appears that he has been rejected, then the Lodge must be convinced that such rejection has not been on account of any circumstances that ought to preclude him from the benefits of Masonry.

A reasonable construction of this rule would seem to require the Lodge, to which the rejected candidate applies for initiation, to inquire of the Lodge which rejected him, the cause of such rejection. But since the ballot is secret and neither the Lodge nor its members has a right to inquire how any one voted, or the motives which actuated him in the discharge of an indispensable duty, it is a pertinent inquiry, how can the rejecting Lodge give the information?

It has been decided by the present Grand Master of Ohio that the rejection of a candidate by a Lodge which has no jurisdiction of his petition, does not bring his case, should he afterwards apply to the proper Lodge, within the provisions of the 12th of the Rules and Regulations. It is to be feared that both the rule and the decision are more likely to produce discord and confusion than promote peace and harmony—to weaken rather than strengthen the "mystic tie." The rule permits one Lodge to sit in judgment upon the action of another, and the decision declares the rejection of a candidate by a legally constituted body of Masons, though the members of it may have acted in perfect good faith, a nullity.

COLUMBUS, Ohio, March, 1860.

WHAT is life, when our pleasures so quickly wane—
When all that we toil for, and hope for, is vain;
And long in the dreary churchyard have lain
The dear friends of youth; and alone I remain?
Oh! would that I too were away!

THE UNION—TO MASONS.

BY MRS. SOPHIA B. OLIVER.

Go! brand him with the mark of Cain,
He, who with parricidal hand,
Would wrest the golden links in twain,
That bind our own beloved land.
Oh! for that foul and blighting crime,
Curs'd by the land that gave him birth,
His name shall be through coming time
The execration of the earth.

Disunion!—when thy name is heard
What horrors meet the patriot's sight;
Hoarse screams in air Columbia's bird,
While Freedom bids the world "good night."
These vallies fresh with vernal life,
These rivers rushing to the sea,
Resound with harsh internal strife
And shout the death-dirge of the free.

Oh! while we claim with equal right
Full many a field of valor won;
And while Columbia's sons unite
To bless the name of Washington!
Still be this glorious thought express'd,
This watch-word heard on every shore,
"No North, no South, no East, no West,
But Union now—and evermore!"

And Brothers bound in mystic bond,
Ne'er may the warm fraternal hand,
At wild Disunion's call respond
To raise aloft the deadly brand:
But may your noble actions prove
The patriot's heart is all your own;
That in the brotherhood of love
Though *many*—ye in soul are *one*.

THERE are monitions uttered by the emblems of mortality, whispered and solemn as the dirge of passing years—the grave, the grave, the grave!

THE INDIAN CRAFTSMAN.

WE have referred before in the REVIEW to Parker, the grandson of the famous Indian Chief RED JACKET. Parker is a pure blooded Indian, intelligent and educated, a gentleman and—Mason: we believe Master of a lodge at this time in Galena, Illinois. At the banquet in Chicago, last September, during the triennial meeting there, Bro. Parker was “called out” and made a speech, which we find reported, and is worthy of preservation. He spoke of himself as almost a lone remnant of what was once a noble race; of his struggles in coming forward to manhood, and seeing his race disappearing as dew before the morning sun. As he found his race thus wasting away, he asked himself:—“Where shall I go when the last of my race shall have gone forever? Where shall I find home and sympathy when our last council-fire is extinguished? I said, I will knock at the door of MASONRY, and see if the white race will recognize me, as they had my ancestors, when we were strong and the white men weak. I knocked at the door of the *Blue Lodge*, and found brotherhood around its altar. I knelt before the Great Light in the Chapter, and found companionship beneath the Royal Arch. I entered the Encampment, and found valiant Sir Knights willing to shield me there without regard to race or nation. I went farther. I knelt at the cross of my Savior, and found Christian brotherhood, the crowning charity of the masonic tie. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, masonic sympathies will cluster round my coffin, and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting! If my race shall disappear from this continent, I have the consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their memories will remain in the names of your lakes and rivers, your towns and cities, and will call up memories otherwise forgotten.”

After giving utterance in these eloquent and touching words to the exuberance of his heart, he sat down “amidst the solemn silence and deep emotion of the guests.” His words had found a lodgment, and awakened an echo in every heart present. Tears flowed from “eyes unused to weep,” for who could withhold the tribute of a tear to such touching thoughts and moving words! Silence—the silence of profound emotion, ensued, while the Chief sat a few moments sub-

duced under the power of his own reflections. At length he rose again and resumed his remarks :

"I have omitted one thing which I ought to have said. I have in my possession a memento which I highly prize—I wear it near my heart. It came from my ancestors to me, as their successor in office. It was a present from WASHINGTON to my grandfather, RED JACKET, when your nation was in its infancy. You will all be glad to see and handle it, and I should do wrong were I not to give you the opportunity." As he spoke thus, he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the tables. On one side of this medal was engraved, in full length, the figure of the two chiefs : RED JACKET, in costume, presenting the pipe of peace, and WASHINGTON, with right hand extended, as in the act of receiving it. On the other side were the masonic emblems, with the date, 1792.

Such incidents are rare, even in this country where singular events are not unfrequent. An Indian Chief, descended from an illustrious ancestry of forest kings, and of one of the proudest nations among the aboriginals of this continent, sitting at a masonic festival,—himself a brother, and clinging to the brotherhood as the last, and most enduring refuge of his race ! The descendent of RED JACKET is a noble specimen of manhood, refined and educated, a civil engineer in the employ of the government, and one who appreciates the elevated enjoyments of civilized and refined society. His great ancestor, the renowned RED JACKET, was a heathen, and adhered to his heathenism with Indian tenacity until he died. He *may* have been a Mason, but to our mind it is doubtful. He was in the favor, and in alliance with, the great WASHINGTON. His grandson is now an educated gentleman, a devoted and well instructed Mason, a Christian—" *I knelt at the cross of my Savior !*" Remodelled earth : changed humanity !

READING is a mental recreation, after the usual labors of the day, from which may be derived both pleasure and profit. It is simply listening to the conversation of eminent men, the utterances of wisdom, the eloquence of the gifted. The mind is amused, refreshed, strengthened ; the heart is improved, the aspirations elevated, thought evoked, and the mental storehouse filled with treasures more valuable than gold.

R. P. DUNLAP—GILES F. YATES.

At the stated communication of Gibulum Lodge of Perfection in this city, on January 12th, 1860, Judge Hoadley, the High Priest, called the attention of the brethren, there being a large attendance, to the rescript of the Grand Commander of the Supreme Council 33°, ordering subordinate bodies to clothe their altars and jewels in mourning for the late Hon. R. P. Dunlap and Giles F. Yates, and having caused the same to be read by the Secretary, addressed the Lodge as follows :

“ We have especial occasion for grief, my brethren. Sublime Freemasonry has lost two of its chief supporters, of the pillars which sustain the fair edifice over whose portal is written, Faith, Hope, Charity.

“ Of Robert P. Dunlap, I need say but little. So well known was he as a statesman and a Mason, that few of you but must have felt some degree of acquaintance with him. He had represented his native State of Maine in Congress, and filled her chair of state. He had served as Grand High Priest of the General Grand Chapter of Royal Arch Masonry. He was the second in command of our own beloved department of the Craft, having been installed as Lieutenant Grand Commander of the Supreme Council 33°, when the Grand East was removed from New York to Boston, in 1851. Above all this, he was an humble worshipping Christian, consecrating his time, position and talents to the service of his God, and the good of his fellow men.

“ Many of us had the pleasure of meeting Governor Dunlap here in our Lodge room, at our own banquet table in 1853, and will not soon forget the dignified presence, the encouraging smile, the pleasant word that cheered us on in that day of our weakness.

“ Giles F. Yates was so modest and quiet a citizen, that out of the circle of masonic students, but few knew. Most of his life, he was an unambitious member of the bar at Schenectady, faithfully discharging every duty, but valuing more highly some service rendered to Freemasonry, some discovery made in her archives, than all the honors of a successful career in law or politics. At the time of his death, he filled a subordinate office in the Custom House at New York City. There he won no wide spread notoriety. No flags hung at half mast the day he died, no crowd followed his remains to the tomb, no minute guns were fired over his grave : only a few loving hearts bled

tears of sacred sorrow when his soul fled from its last earthly tenement : but among the ranks of those who receive such honors, few have really deserved the respect and love of their fellow men as fully as Giles F. Yates. He gave his life to Masonry ; his mind lived as it were in a continued open lodge ; his time, thoughts and talents were freely expended in her service. Yet he asked from her no honors. When the advanced years of Grand Commander G. G. G. Gourgas, in 1851, led to his resignation, the mantle fell upon Yates. He had long filled the second post of duty and dignity in the Northern Jurisdiction of Scotch Masonry. But he became Grand Commander only to resign. It was honor enough for him to love and enjoy Masonry : he asked no other. It was honor enough for him to have revived nearly thirty years before, at Albany, the old Lodge of Perfection which Franklin founded there in 1767. It was honor enough for him to have contributed largely to the spread of masonic literature, and the cultivation of masonic jurisprudence.

“ My brethren, happy to have even the poor consolation of paying a just tribute of respect to the memory of men so good and worthy, let us not merely put our altars in mourning. Let us embalm their memories in the sorrow of our hearts, and pay them a juster tribute by emulating their example.

“ Blessed be their rest, and long may the acacia bloom upon the sacred earth that covers their remains.”

OUR COUNTRY.

MASONRY solemnly enjoins upon her members to be “ true to their Government and just to their country ;” and this injunction is not used as mere idle verbiage : It is part of a Mason’s creed—it must be his constant practice. Our Country is our *whole* country, in its distinctive national organization ; our country as a Union, with all its constituent parts blending in one and harmonizing together. When in foreign lands, or on the ocean—the highway of nations, we recognize the stars and stripes as the emblem of our whole country,—not of a single State of the Confederacy. Our national citizenship belongs to the “ United States”—not to Ohio, or any other single State. An American citizen who confesses allegiance only to a single State, is already more than half a traitor to his country.

Much has been said, recently, about a dissolution of our Union,—

at the thought of which every honest and patriotic mind recoils. The old hero—Grand Master of Tennessee once said—"The Union must and shall be preserved;" and the words have been echoed from the hearts of the *people* every where. The Rev. and venerable Dr. Breckenridge, P. G. S. Warden, and P. G. Orator of the Grand Lodge of Kentucky, recently wrote a letter to his nephew, the present Vice-President of the United States, on this subject, which we find in the public papers. It is so honest and patriotic in its thoughts, and so eloquent in its expressions, that we have concluded to transfer a portion of it to our pages. Masonry had *much* to do in securing the independence of this country; much to do in perfecting our national confederation; and it will be the last to consent to a dissolution. It has proved itself a stronger ligament in the national bond than political parties, or religious sects: it is nearly all that is left of our *oneness*,—but it remains unbroken and true. On every "high hill," and from each "low vale" it utters its warning voice, and cries in *meaning* words,—

"Perish the heart or the hands that would mar,
Our motto of—*many in one!*"

Even in a Masonic Periodical, therefore, we may say a word for our Union: we would not advocate Masonry, did it not allow us to utter a plea for our country. Pause a moment, then, reader, and read the eloquent letter of our venerable Brother Breckenridge; and we are sure every masonic heart in the land will respond to its sentiments—"so mote it be."—ED. REVIEW.

"It is the furthest possible from being true that the secession of a portion of the slave states, or the disruption of the Union on the slave line, is a necessary, a wise, or even an allowable alternative. It is true the States are sovereign States. But it is equally true that the nation is a nation—the American people a people. Great nations can not suddenly disappear, like a cloud of insects; nor do powerful nationalities fade in a day like the flower of the grass. It took the Roman empire a thousand years to die; and the Hebrew nationality has survived through all the possible fortune of four thousand years.

"To rend a nation in twain is a far more terrible procedure than for a nation to recover itself by an internal struggle. Nothing can be more certain, than that slavery can not be perpetuated on this continent by means of the rending of this nation. With a single nationality like ours, internal struggles, no matter how often they may occur, can never be greatly protracted, and can never fatally

arrest the progress of society. But in precisely such a case as ours, the permanent rending of the nation is a catastrophe, the progress of which promises nothing so assuredly as the mutual dissolution of both the parts, and the end of which can produce nothing more certainly than the total defeat of the avowed object of its perpetration. The firm determination of every portion of the Union to maintain its right within the Union, under every extremity, would soon put an end to all necessity for any portion of it to elect between terrible means of doing so. It is the holding in reserve of this idea of rending the nation, it is the weakening of the idea of our glorious nationality that gives vigor if not existence to so many ideas which can escape being traitorous only by denying that we are a people, or have any nationality. In the restoration of that great idea there is a moral force competent to save the country by ordinary means, even in such a crisis as this. Or, if there is not, there is a practical force in it competent to save the country by arms, whenever law is silent, and arms are the only remedy. It is horrible to reflect that the children of the revolution might be obliged to shed each others blood. How much more horrible to shed it in such a manner that oceans of it could never restore what we had destroyed, while every drop of it would be an eternal testimony against our folly.

“For my part, I am not ashamed to confess the depth of my love for my whole country, and the mingled sorrow and indignation with which I witness every attempt to weaken among the people the sense of what we owe to the mother of us all. No people ever did anything glorious who did not believe in God, who were not faithful to oaths, and who did not love their country. When I reflect on what God has already done for us, and already done by us for his own glory and for the advancement of the human race; when I consider what our position and our influence among the nations of the earth must be when we become a hundred millions; when I try to appreciate the necessity of just such a power on earth, and the majesty of its beneficent and irresistible exercises, my very heart throbs with overpowering joy and exultation that such a destiny is reserved for my people, that such a refuge and inheritance is kept in store for man. I thank God continually that the dust of my ancestors mingles with the soil; that the hands of my kindred have labored on these sublime monuments; that the valor of my friends was a part of the cost by which all has been secured; and that the lot of the inheritance of my posterity appertains to such a land and such a people. As for the South, taken in its widest sense, God has cast my lot there, and I

have been loyal to her; all the more loyal, that I have been neither blind to her errors nor ignorant of her perils. As for Kentucky, if I have left undone anything I could have done for her honor, her interest, or her glory, she knows how joyfully I would redeem that lack of service. But still I love my country; still I am an American citizen. And I deny, with uplifted hands, the right of any Court, any President, any Congress, any State, any combination of States under heaven, to abolish from among men that highest of all human titles. I have worn it as a crown all my days on earth. And I implore you by our common blood and common name, by all the love so many noble hearts bear for you and all the hopes they cherish concerning you, so to acquit yourself in this day of trial and rebuke, that you shall bear that title proudly, long after my gray hairs are under the green sod.

“ROBERT J. BRECKENRIDGE.

“BREDALBANE, Ky., Jan. 9, 1860.”

A FREEMASON AMONG THE ENGLISH CHURCHES.

BY THE EDITOR.

THERE is much to see and learn and feel among the old Cathedrals of Europe. Their peculiar architecture, their gray antiquity, the cold shadowy past that seems to bend its wings over them, and the dim recollections which people them again with priest and people—the cowed monks and veiled nuns of centuries ago—all these, and more, conspire to make a visit to them an epoch in one's short life. I have stood in the aisles of the gorgeous Madelaine, of Paris, amid a worshipping host, surrounded by paintings and priests, and listened to the sublime strains of music that float up from its orchestra, as though from “harps of gold,”—have seen the pride and power of Paris—of France, worshipping on bended knee, amid a pageantry sufficient to startle a nation with astonishment; but how little it seemed, to my simple ideas of worship, like the homage of the heart—which alone is acceptable to God. The glorious architecture, the sublime conceptions of the artist, the gorgeous robes and mitres, and, more than all, the swelling strains of music that fill the great Temple and wrap the soul in wonder and impress it with solemn awe—these absorb attention and engage every faculty. *It is not worship!* I stood, hat in hand,

in the venerable Cathedral at Rouen, in Normandy, and gazed upon the astonishing workmanship of the old Builders with profoundest admiration. Parts of the present structure date back from the eighth century, and other portions of it from the tenth, and down to the fifteenth century. It is a study—a school—a wonder of art, but the worship in it is—mockery, or lifeless forms and dead ceremonies,—pantomimes of the priesthood, the rattling of dry bones ! I will not dwell on these French churches—now. I come back to England and her grand, old, half ruined churches of the long ago.

It was a lovely afternoon when we stopped at the city of Chester, and for a shilling the talkative old sexton agreed to admit us to the interior of the Cathedral. The building is massive and old, having been built some five or six hundred years ago. The arched door-way by which you enter is a magnificent structure, and attests the art of the Craft in former centuries. The interior is faded and decaying and gloomy. The solid stone coffins, where sleep the dead of by-gone ages, are seen in the vaulted chambers and gloomy cells half buried beneath the accumulated dust. There is a hall where the ecclesiastical court holds its sessions, and the sexton placed us in the venerable oak chair of the Chancellor, which looks as though it had been there for the last five hundred years. The records of that tribunal are there, also, large folios, dusty and dark, and worm-eaten, but preserved still with care and guarded with watchful jealousy. We followed the torch of the sexton through dark interior vaults—the prison homes of heretics when Rome yet ruled here with an iron sceptre. There were secret stair-ways winding through walls of solid masonry, and gloomy passages, where trod the monks of the olden time—their bones are now shut up in the stone sarcophagi that line the walls around these dark chambers.

Once more we came up where the light of the sun reached us through the richly stained windows, and breathed freely again. There was an English gentleman, with his wife and daughter, in the company, admiring the venerable pile, and the quaint arrangements for Romish worship. A row of curiously constructed seats, where the worshipers sat during service, attracted attention. The sexton said they were formed to keep the occupants awake during worship, and insisted upon my sitting in one. It was so constructed as to require constant effort to sit up in it, and if the occupant should give way to drowsiness and suffer his muscles to relax, he was thrown forward head foremost at the peril of his neck ! Thoughtful architects—ingenious workmen—those old builders of the fourteenth century !

As we were passing through a large room with lofty ceiling, the sexton suddenly paused and pointing upwards remarked to *us*,—"there is something that will interest *you*,"—for he had guessed we were Americans. We looked up, and saw two long poles running out from the wall near the ceiling, to the end of which were suspended a few old shreds of what seemed to have been flags, but stained and torn and tattered. Of course we inquired what they could be. The old man informed us that just before the Revolutionary War, two Regiments of soldiers had been taken from that city and shire, and sent to America. They had borne with them those two flags—the flags of the Cheshire Regiments. It so happened that those Regiments were in the battle of Bunker Hill; but *four* men lived to return, but they brought back the two flags—*torn into shreds*, and they had been preserved where we now saw them ever since. We listened to the story with intense interest: Bunker Hill—General Warren, the martyred Grand Master; Stark, and Putnam, and Prescott; brave men and noble deeds—all came rushing up in memory, and the emotions were almost irrepressible. Here, too, in England, and the story told us by an Englishman in the presence of Englishmen; and *there* were the flags that had waved on that bloody hillside when young Freedom first grappled with the oppressor. We could not *help* exclaiming—"Well, they were gloriously torn, *any how!*" And a cheer came near following on the heels of the exclamation. But we remembered where we were, and bowing to the English gentleman and the ladies, we added,—“But England had no cowards in that terrible battle.” They vouchsafed a smile, whether at our enthusiasm or at the compliment we could not tell. But what memories cluster around those old flags! They waved in the first and fiercest and bloodiest battle of that seven years’ war: of the two regiments that bore them across the ocean, but four individuals returned with them to tell of Bunker Hill, and the terrible drama of blood enacted on its sides and summit! But the hour allotted to the Cathedral was past; the train was approaching, and we must away for the Menai Bridge and the Island of Anglesea. How we should liked to have brought the remnant of those old tattered flags back to our own native land! But—"thou shalt not covet," even such relics of heroic deeds, for they legitimately belong to—Mrs. Victoria.

It was in the afternoon of the first Sunday we spent in London, and three o’clock found us in St. Paul’s Cathedral—the monument of the Grand Master of Masons, Sir Christopher Wren. The service

is held in the choir of the immense building, which is fitted up in a very *un-comfortable* manner: the men of former ages do not seem to have understood the meaning of that word—comfortable! We went in with the crowd, and took a seat with others on a plain low bench with no back to it; but we soon found we could not sit in that position, without a support for the back, for an hour or more, without great weariness, so we went round to a stairs and found our way up to a narrow side gallery, where there were comfortable seats. From this position we could see all—and hear all—without weariness.

A number of men in white surplices were seated at desks on each side of the narrow court-like hall; in front, at lower desks, were a number of boys, 10 or 12 years of age, dressed in the same manner. The service began, and we had chanting and reading, kneelings and risings, and prayers read. These were well read. There was a prayer for “her majesty the Queen,” to which we said amen. Then a prayer for “Prince Albert, and all the Royal Family;” to which we could respond—“so mote it be.” Then protection was solicited for the traveler by “sea and land”—and we began to think of ourself, for we had traveled far and had yet a long pilgrimage before us ere we should reach our far off home. Then a blessing was asked for “the stranger,”—this was coming home, for we were strangers; the heart, while it melted, said—“*that mean sme*,” and a tear unbidden came as we silently responded to that petition. Then *all* were prayed for; and the service was succeeded by a short, sensible, *well read* sermon from the clergyman. To this succeeded a kind of chanting song, mostly sung by two male voices, sustaining separate parts, and accompanied by the organ. The singing was exquisitely fine; the voices full, melodious, of great compass and blending most admirably; and the rich tones of the fine old organ added greatly to the performance. Though to our eye there was a good deal of popish ceremony about the whole service, yet it was solemn and impressive—much more so than the sermon of Mr. Spurgeon in the morning.

While in Manchester we learned that the ministers of the “Wesleyan Conference” were in session in that city; and feeling a strong desire to see that body of men, we repaired to “Oldham street Chapel” for that purpose. The front door was closed, but a gentleman directed us to pass through the side yard, to a door in the rear which led to the room where they were assembled. It was raining: the door was wide open, and several ministers were standing in the hall in conversation. We stepped into the hall, and was about to inquire if the Conference was in session and whether we might be permitted

to enter, when a man, whom we supposed to be the sexton, approached and in a rude and insulting manner ordered us out. We were about to explain why we were there, and inquire if we might be permitted to look in upon the Conference, when we were stopped short and *peremptorily* ordered to leave without even hearing what we had to say : the order was in a tone and with a vehemence that one would order a dog out of his parlor, when he hesitated to move at the first command. We left, of course, but confess "ould Ireland" awoke within us, and, for a moment, a strong inclination was felt to choke the insulting sexton, or throw a brick-bat at his head. We however retired, concluding the sexton was an ill-mannered puppy, and that the ministers who could witness such conduct without rebuking it were—*not much superior to him !*

We have mingled a good deal among men, and in many places ; but have never been so rudely insulted as by this Methodist sexton, at the door of a Wesleyan chapel in Manchester. From our observations, while in England, we are inclined to think the Wesleyan ministers, as a body, are fully conscious of their power and importance, and not a little vain of their supposed relationship to the national church—many of them aping and imitating the latter body as far as possible. The ministers are the rulers, and the members often sycophants. A very intelligent gentleman in Manchester, with whom we were conversing on this very subject, remarked—"Ah, sir ; there is more popery in the Wesleyan societies than in the national church ;" and we half believed him. They might *all* learn some useful lessons from Freemasonry ; something of social rights and natural equality, and brotherly love—if they were prepared for its lessons.

While in London we visited the famed "City Road Chapel"—the old family roof-tree of Wesleyanism. We heard a moderate sermon in it, from a young man who seemed to be just in the beginning of his labors. We went into the grave yard, behind the chapel, to see the tombs of Wesley, Dr. Clark, Mr. Benson, Dr. Bunting, and others of "the old Guard." They sleep lovingly in the same little enclosure, their war and work completed, and the British Island contains no more precious dust than theirs. As we passed into the street, we observed an old cemetery on the opposite side, with a huge iron gate at the entrance. It was partially open, and a man was present as though in charge. We approached and inquired the name of the ground : "Bunhill Fields grave yard." "And is it here where John Bunyan was buried ?" "It is, sir." We asked permission to

enter and see his grave, but he told us none were admitted but those who had relatives buried there. We remarked—"We are Americans, and would be pleased to see the grave of Bunyan." He immediately told us to enter, if we were Americans, and directed us where to find the tomb. It is a plain square marble, resting above the ashes of the great Dreamer, and surrounded by hundreds of others of the same antiquated form and appearance. It is a little singular that John Bunyan and John Wesley lie buried within a stone's throw of each other. If men are to be judged by their labors and sacrifices while living, and their influence in after years, then Bunyan and Wesley were among the greatest men of their age—*of any age*. While acting their parts upon the theatre of life, they had "hard fare and severe duty;" they were scorned and stoned and imprisoned; contumely and poverty and suffering was their lot; their names were a by-word and a reproach, those two great men, "of whom the world was not worthy!" But their faith remained unshaken, and their integrity unsullied: they died when their work was done, and they were buried in humble graves, on the opposite sides of "City Road," and *now* their memory is enshrined in the hearts of millions. England, to-day, boasts no more illustrious names than—JOHN BUNYAN and JOHN WESLEY. It is a very suggestive fact, that in the new Parliament House just finished, among the mementoes of England's glorious dead, a niche is prepared for a statue of Bunyan; and I shall not be surprised if one of Wesley should be placed near it! The heart of the English nation will do justice to them—and to itself. With a statue or without it, however, who would not to-day rather wear the honors which cluster around the names of those two *good and useful* men, than those pertaining to any king that has filled the English throne for a thousand years!

TOO MUCH LAW.

ONE of the greatest evils of the day, in connection with the government in Masonry, is the increase of laws and rules. The original elementary principles of Masonry, as contained in the Ancient Charges, if judiciously applied by a competent presiding officer, will meet almost every case that may arise. A few statutory directions, in addition to the Constitutional provisions, and these ancient laws, are all that are needed. There should be no *technicalities* in the lodge.

MILLS' STATUE OF WASHINGTON.

THIS beautiful work of Art was dedicated in Washington City with much *eclat*, on the 22d of February last. In addition to the civil and military demonstration, the Masonic Fraternity were out in their strength,—especially the Grand Lodge of the District of Columbia, with the lodges under its jurisdiction. The Lodge from Fredericksburgh, Virginia, in which Washington was initiated, was present by invitation; and the Knights Templars of Washington and vicinity, in full costume, and under the command of Sir B. B. French, Grand Master of the Grand Encampment, acted as an escort to the masonic department of the procession. A vast crowd was in attendance, both houses of Congress adjourned, and the President of the United States, with the principal officers of government were in attendance to do honor to the memory of the great Washington, and the inauguration of his statue. The early part of the day was stormy, but towards evening the clouds broke away, and a calm, clear sun-set threw a radiant glory over the scene. We copy from a Washington paper, the following sketch of the masonic ceremonies. It will be remembered that the President, Mr. Buchanan, is a Mason.

When the Craft had assembled around the Statue, Geo. C. Whitney, Esq., Grand Master of Masons in the District, handed *the* Gavel to the S. G. Warden, with an appropriate address, who in turn addressed the President as follows, at the same time placing the Gavel in his hands.

This gavel was made expressly for the purpose, and was used by Washington as President of the United States, and as Grand Master of Freemasons, *pro tempore*, in laying the corner-stone of the Capitol on the 18th day of September, 1793, and I now have the honor of requesting, in the name of the Fraternity, that you, his successor, will now likewise employ it in the crowning act of the dedication of this statue.

The President received the gavel, and coming forward, spoke in a distinct and animated tone, as follows :

Fellow-Citizens : I accept the auspicious omen now presented to us in this calm sun-set almost without a cloud. The early part of the day was boisterous. Many accidents also occurred to delay the progress and the completion of these ceremonies. But these occurrences have terminated as, thank God, always has been the case in the history of our country. If storms and tempests beset us in the morning, the end of the day is still clear, bright and animating.

Such, I trust, will ever be the issue of the gloom and darkness that for a season appear to envelope us.

The honorable and important duty has been assigned to me of dedicating this statue of Washington, which is a noble production of native American genius. This welcome and grateful task I now proceed to perform, standing here on this beautiful and commanding position, surrounded by the Senators and Representatives of all the States of the Confederacy, and by a vast assemblage of our fellow citizens, civil and military, and in full view of the noble Potomac, which Washington loved so well, and of the shores of the ancient Commonwealth which gave him birth, I now solemnly dedicate this statue to the immortal memory of the Father of his Country. I perform this act of pious devotion, not in the name of the people of the North, or the South, the East or the West; not in the name of those who dwell on the waters of the Atlantic or of the Pacific, but in the name of the whole American people of the United States, one and indivisible, now and forever.

May the God of our fathers preserve the Constitution and the Union for ages yet to come. May they stand like the everlasting hills, against which the tempests from every quarter of the heavens shall beat in vain. In a word, may they endure as long as the name of Washington shall be honored and cherished among the children of men. May Washington City, which he founded, continue throughout many generations to be the seat of government of a great, powerful and united confederacy. Should it ever become a ruin by a dissolution of the Union, it will not, like the ruins of Balbec and Palmyra, be merely a monument of the vanity of human greatness; but it will teach the lesson to all the dwellers upon earth that our grand political experiment has failed and that man is incapable of self-government. May such a direful disaster to the human race be averted, and in the language of Solomon at the dedication of the Jewish temple, "May the Lord our God be with us, as He was with our fathers. Let him not leave us or forsake us." May this be the prayer of the present, and may each one return to his home in heart more ardently patriotic and more determined to do his whole duty to God and his country than when we assembled here to-day.

It will be recollected that the Statue represents Washington at the Battle of Princeton, just as he emerges from the smoke and storm of battle and exclaims—"the day's our own!"—as detailed in the following extract from Irving's *Life of Washington*, vol. ii., page 508-9.

Mawhood [British colonel in command] pursued the broken and retiring troops to the brow of the rising ground on which Clark's house was situated, when he beheld a large force emerging from a wood and advancing to the rescue. It was a body of Pennsylvania militia, which Washington, on hearing the firing, had detached for the support of Mercer. Mawhood instantly ceased pursuit, drew up his artillery, and, by a heavy discharge, brought the militia to a stand.

At this moment Washington himself arrived at the scene of action, having galloped from the by-road in advance of his troops. From the rising ground he beheld Mercer's troops retreating in confusion and the detachment of militia checked by Mawhood's artillery. Every thing was at peril. Putting spurs to his horse he dashed past the hesitating militia, waving his hat and cheering them on. His commanding figure and white horse made him a conspicuous object for the enemy's marksmen, but he heeded it not. Galloping forward under the fire of Mawhood's battery, he called upon Mercer's broken brigade. The Pennsylvanians rallied at the sound of his voice, and caught fire from his example. At the same time the seventh Virginia regiment emerged from the wood and moved forward with loud cheers, while a fire of grape-shot was opened by Capt. Moulder, of the American artillery, from the brow of a ridge to the south.

Col. Mawhood, who a moment before thought his triumph secure, found himself assailed on every side, and separated from the other British regiments. He fought, however, with great bravery, and for a short time the action was desperate. Washington was in the midst of it, equally endangered by the random fire of his own men and the artillery and musketry of the enemy. His aid-de-camp, Col. Fitzgerald, a young and ardent Irishman, losing sight of him in the heat of the fight, when enveloped in dust and smoke, dropped the bridle on the neck of his horse and drew his hat over his eyes, giving him up for lost. When he saw him, however, emerge from the cloud, waving his hat, and beheld the enemy giving way, he spurred up to his side; "Thank God," cried he, "your Excellency is safe!" "Away, my dear colonel, and bring up the troops," was the reply; "the day's our own!" It was one of those occasions in which the latent fire of Washington blazed forth.

Our talented correspondent, Mrs. DUFOR, sends us the following lines, written on the occasion of the dedication of the Statue, which do honor alike to her genius and her patriotism.

MILLS' STATUE OF WASHINGTON.

UNVEILED the statue nobly stands, beneath the azure dome,
That Freedom's sires and Freedom's sons so proudly call their home.
A statue rarely modell'd, as ever artist plann'd,
Touch'd with the lovely light of truth, and of divine command.
Some shout, as to their eager gaze this semblance grand appears,
While the wild joy of others speak but in their silent tears.
Our Country's Father! E'en thy shade might hover near this day,
When patriot hosts of every rank, haste tribute thus to pay:
They see thee as thy godlike form dash'd from the battle cloud,
With looks defiant to the foe, exulting, firm and proud;
"*The day's our own*," these magic words, thrill like electric fire,
The dauntless few, while hostile ranks before thy face retire:
Thy matchless steed with fiery eye seems but to wait thy word,
To charge into the cannon's throat like some swift-winged bird.

Then, weary marches full of toil, hardships and perils too,
 By day and night, with mental tasks none but thy brave soul knew.
 Campaigns and battles 'mid the heat or winter's ice and snow,
 With horrors of the wilderness where lurk'd the wily foe.
 Thy presence, with its trust in God, inspiring hope and cheer,
 To suffering country, pledging all to her thy heart held dear:
 These sweep across our visions now, in vivid colors traced,
 And tell, that from that country's heart they ne'er can be effaced.
 Tell that true, patriotic love, as one vast mighty chain,
 Binds soul to soul, from strand to strand, of freedom's vast domain;
 That love of country and of thee, Immortal Washington!
 Must stand united through all time, in soul and heart but one:
 Like to that Brotherhood of whom, the noblest type art thou,
 One God, one love, one great High Priest, to whom as one they bow.

WASHINGTON, Feb. 22, 1860.

AN OLD BROTHER'S STORY.

AN INCIDENT IN A MASON'S LIFE.

BY THE EDITOR.

"I tell thee a tale as 'twas told to me."

WE have an old friend who is given to the habit of "spinning yarns," in sailor's phrase, but in plain *shore* English of detailing incidents of the past, and especially of such as he was a personal actor in. We are fond, too, of listening to the kind old brother, (he has been an active Mason for some forty years,) for he always contrives to make his stories interesting,—some narrative of personal adventure or thrilling incident, that secures attention, and amuses, if it does not instruct. When this good brother can catch us idling (which is not *very* often,) or resting from toil and thought and care, he is sure to get us interested in one of his "yarns," and beguiles us of an hour before we are aware of it. We have often thought of "penning," and then printing, some of his pleasant reminiscences for the amusement of our readers; and now, having a quiet evening in March to while away, proceed to report one almost verbatim. We do it with the more pleasure as Masons were involved in it, and masonic principle and duty, no doubt, hastened the *denouement*. It may not all be rehearsed strictly as it occurred—some allowance must be made for the memory of an old man—but the *substantials* of

the incident we have no reason to doubt. Our readers shall have it as it was given to us, and *may* be interested in it as we were. They must imagine they hear him :

It was years ago that the incident occurred which I am about to relate. The parties to it are now all, I believe, in the grave—save one, but I shall conceal names and places to avoid the possibility of giving pain even to distant relatives. The secret was with me and the actors only : none others ever knew of the transaction, and it can do no harm to tell it now. A *Mason redeeming all his self-imposed pledges*, under all circumstances, and at every hazard, is a true and noble man, whether he be found in rags or royalty—in the saloons of wealth and fashion, or in the walks of toil and penury. I tell the story as an incident occurring in my early life, and as an example for others. The names I give of persons and places are all fictitious—for obvious reasons.

Mr. Mornington was a Mason, in middle life, poor, virtuous, intelligent and honored. He had married early, a most estimable woman, and a large family blessed their union. He resided in the country on a small farm—his own, and by unwearied toil, with the low price for produce realized in those early days of the West, he was only able to provide the necessaries of life and raise his family in habits of rigid economy. He was a good citizen, a devoted husband, a kind father, and—a zealous Freemason. He was a favorite in the lodge, and highly esteemed in community for his strict integrity of character, and the genial kindness of his nature. His wife was a beautiful and intelligent woman, living for her husband and children, and illustrating in her life the purity and excellence of a religion that seemed born of heaven and attracting thither.

The eldest child was a daughter—Jennie, an innocent, confiding sweet girl, who grew up to womanhood in the quiet of her rural home, unconscious of the dangers which beset the path of innocence and beauty, and of the snares which too often allure but to destroy. Her parents poured upon her a wealth of love, which was reciprocated by a heart as guileless and pure as ever returned filial for parental affection. Many is the time I have seen her at the rustic church on Sundays, with her calm blue eye reflecting the hue of heaven to which it turned in serene and quiet devotion, and thought her—akin to angels.

At eighteen she was sent to a city, some forty miles from home, to learn “the art and mystery” of dress-making, for the double purpose of being competent to assist in that necessary duty at home, and,

by exercising the art for others in the neighborhood, be able to provide for herself, and in so far relieve her parents of the burden of a large and growing family. For a home, she had been placed to board with a respectable family in the city, with whom the parents were acquainted, and who they knew would watch over her with parental care.

Jennie had been but a short time in the city when she was seen by one who, beneath the exterior of a gentleman, carried a heart as base as ever cursed humanity. By some means he secured an introduction and formed her acquaintance. By all those arts which the refined and polished deceiver knows so well how to practice, he pressed his suit, professing the most sincere and devoted attachment, and proffered her his hand in marriage. He was a fine looking and attractive man, of good address, and apparently all that he *seemed* to be. I need not tell you that the heart of the innocent and confiding girl was won, and she loved with all that wild and passionate vehemence which might be expected from such a nature. Pure and unsuspecting herself, she dreamed not of danger from others, nor suspected deception amid such protestations of love and honor: she thought only of future bliss in a union with the one of her choice; while the heartless deceiver was throwing around her the fetters in which he would fain lead her—to ruin.

The friends with whom Jennie boarded finally made inquiries concerning the suitor, and the result satisfied them that he was not worthy of her, nor one to whom they would be willing to confide the happiness of a gentle and loving nature like Jennie's. They spoke to her on the subject, warned her of her danger, and urged her to discard and forget him ere it was too late. Pity they had not done it sooner: the heart of the guileless girl was now too fully won, to be easily torn away from the object of its idolatry. She could not see her danger, nor believe the rumors that were so blasting to the character of him to whom she clung as the heart of woman *will* cling to the man who has fully won it. She only loved him the more, because of what she deemed unjust imputations upon his name and honor, and with a fondness known only to a confiding and sinless heart like hers.

As a last resort, being fully convinced of his unworthiness, her friends peremptorily forbade him to visit the house—for they began seriously to fear for the consequences, and informed *her* that unless she discarded him at once, they would write to her parents to come and relieve them of responsibility by the interposition of parental

authority. She finally appeared to yield to their monitions—but it was *only* in appearance. She met her avowed lover by stealth, and the interviews were the sweeter for being stolen. He finally proposed to take her to the city of L——, and there at once consummate their marriage, trusting to parental forgiveness afterwards. She heard, with many misgivings at first, but finally yielded to the persuasions of the tempter. It was arranged that she should meet him on the steamer at a given time, and on their arrival in L——, the next day, they should immediately be married. It was a fearful step she was taking, but her confidence in him to whom she was committing her destiny was strong and unshaken. They accordingly met, as by appointment, and in a few minutes the steamer was on her way,—and there were no telegraphs or railroads in those days. The deceiver now felt sure of his prey, for the victim seemed securely in his toils,—“as a lamb goeth to the slaughter;” but there is an “all-seeing eye” that ever watches from above, and not even a falling sparrow escapes its notice. An “invisible shield” was around the innocent: an avenger was abroad, and the base ingrate was ere long to confront an eye beneath whose glance he should quail and cower: an uplifted hand was *just there*,—a hand that never feared nor hesitated to strike when right and justice urged the blow, and confiding innocence was to be saved and sheltered.

In the vicinity of Mr. Mornington’s quiet home, lived a man by the name of Welton, and a member of the same lodge with Mr. M. He was a rough man, both in body and manners, but his heart was as honest and true as ever throbbed in human bosom. He was some years the junior of Mr. Mornington; but, residing near him, and meeting often in the lodge, he had become devotedly attached to him. Mr. Welton had a wife and two or three children, and the families were as intimate as the respective heads, and they were—*brothers*, in the truest sense of that word. Mr. Welton was a man of powerful frame and heroic courage. He had for some years been trading to New Orleans, and had necessarily mingled much in the rough society so common at that day on the western rivers; yet he was a quiet man, harmless and peaceable as a child, and his integrity and honor had remained unsullied. I said he was peaceable,—he was proverbially so, but *it was dangerous to rouse him*. Used as he was to a rough and stormy life in his vocation, he scorned a mean act, and his friendship was—unto the death. He never forsook a friend, nor hesitated when that friend was in danger; and he feared no enemy. His conciliating spirit, his noble true-heartedness, his caution and prudence,

together with his fearlessness and great physical strength, had carried him safe through the dangerous associations of river life, and secured him a host of friends wherever he was known.

Mr. Welton had known Jennie Mornington from infancy. She was the daughter of his most intimate and cherished friend—and brother; she had been his “pet” in childhood, and, growing up under his eye, familiar in his family as one of his own household, she seemed to him almost as a younger sister. In addition to this, the relation he bore to her father and the feelings he entertained for her, made her safety and honor dear to him, and he would have guarded both, as he would were she his own child or sister, or as he would his own life.

At the time of which we write, Mr. Welton had been absent for some months, on a trading trip to the south, and knew nothing of Jennie's temporary residence in the city as we have described. Some ten days previous to her thoughtless elopement, he had closed his business, and in company with a friend was about to take passage home. A favorite steamer was at the wharf, ready to depart, and the friends agreed to secure berths on her. On the very day when the steamer was to leave, Mr. Welton suddenly changed his mind, and determined to go on a different boat. *Why*, he could not tell; but he took a fancy to take passage on another boat, although it was not reputed to be any better or faster vessel than the one first selected. He urged his friend to go with him, but he firmly adhered to his first choice. Mr. Welton was in the habit of deciding promptly, and rarely hesitated or changed his purpose when once fixed,—and the friends parted, to reach “the up country” on different boats.

The two steamers left New Orleans at the same time, and in a run of nearly fifteen hundred miles they were never more than ten miles apart; but the one on which Mr. Welton was a passenger arrived at the city of L—— about an hour before her rival, but that hour was of great importance. The steamer on which Jennie and her false lover had come down to L——, had landed at the wharf but a *few minutes* before that on which Mr. W. had come up the river reached the same place. She was to start in the evening on her return trip, and Mr. Welton at once determined to secure a berth on her for himself. As he neared the boat, he saw a carriage drive away from her quite rapidly, but as he passed it he caught sight of a lady's face within it that reminded him of the daughter of his friend. He went on board, but the memory of that passing glance haunted him. “*Could it be Jennie? But what could she be doing there—and why?*”

He secured his berth, placed his baggage in his state-room, and walked out on the guards. He was uneasy; thoughts, troubled and anxious, were passing through his mind, and he finally came to the conclusion that it *was* Jennie, and that something was wrong. He determined, therefore, to go out in search of her, nor cease his efforts until his anxiety was removed.

With his usual promptness he sprang ashore and walked rapidly up into the town, feeling assured he would know the carriage again, should he see it, or he might gain information at the hotels. Reaching the main street, in the vicinity of the — Hotel, he was about to enter, when, on looking down the street he saw, as he believed, the same carriage coming towards him. On its arrival at the corner opposite where he stood, he approached the driver and inquired if he had not just driven a lady and gentleman from the steamer — ? On receiving an affirmative answer, he inquired where he had set them down. On being informed, a deadly palor spread over his face, which was succeeded by a flush of excitement almost startling. He was well acquainted in the city; he knew the reputation of that house; and the whole state of things flashed upon his mind with the quickness of thought. It must be Jennie: the daughter of his friend was entrapped—deceived—betrayed, and was at that very moment in the most imminent danger, yet entirely unconscious of it. The victim was already within the coils of the serpent, and her position full of peril. Welton's nature, as his mind rapidly ran over the circumstances, was fully roused—nay, almost phrenzied, and he instantly resolved to save the daughter of his friend—*his brother*, or perish in the attempt.

Requesting the hackman to drive him to the same house where he had left the couple but a few minutes before, he sprang into the carriage and bade him haste with all speed. He was well armed,—for in those days river men were always prepared for the worst, and Mr. W. arranged his weapons so as to be easy of access, and ready for use in a moment should the emergency demand it. He knew, from the general reputation of the building and vicinity, what kind of persons he might probably have to deal with, and was prepared for the worst.

Reaching the house, he bade the driver wait his return. The door was cautiously opened at his knock, and, without invitation, he walked into the hall,—for he felt sure that Jennie was in the house, and determined, if she were, to see and speak with her at every hazard. He inquired of the mau who admitted him, if a couple had not recently come to the house? His manner, and the fire that

flashed in his stern and steady eye, awakened suspicion in the man, and he answered him in the negative. Mr. W. insisted they *had* come there, and expressed his determination to see for himself before he should be satisfied. Advancing a step or two, he was confronted by a person who took his stand in front of him, and forbade his advance. Just there Mr. W. found himself opposite a door leading to the next room, and another door opening into a room beyond, being slightly open, he caught sight of the well-remembered face of Jennie. He instantly stepped forward, as if to pass in, when the person above mentioned attempted to prevent him : he might as well have attempted to smother the volcano in the moment of its eruption ! Grasping the fellow in his left hand, he hurled him, as with the strength of a giant through an opposite door, and half-way across the adjoining room. The noise brought immediate assistance, but Mr. W. was now doubly excited, and drawing a flashing blade from its sheath, he swung it about him with terrible energy, and stalked forward in defiance of all opposition to the door leading into the farther room, where he stood face to face with his young friend ! His excitement, his flashing eye, and the gleaming steel in his hand, while he towered up in all the majesty of his gigantic proportions, rendered his appearance terrible ; and his advent was so unexpected to Jennie, roused, too, as she had never seen him, inspired her with the greatest alarm. She screamed, and came near fainting, but he caught her in his arms and bade her be calm, for no harm should come to her. Just at that moment her pretended lover entered, and attempted to interfere ; but one look and a menace from Mr. W. sent him cowering to a distance.

Welton immediately inquired of Jennie what brought her there, and she frankly, and with guileless innocence, revealed all to him, as she would have done to her father. She was promptly told that she had been the dupe of a villain, and was informed of the character of the house she was in and the inmates that surrounded her. She comprehended all—believed all, and with trembling alarm entreated Mr. Welton to save her from her peril. Of course he would : he therefore bade her not fear, for no harm should come to her that *his* arm could prevent. But he determined before he left to settle with the wretch who had so heartlessly deceived her, and turning to look for him, he was gone. Fear of the threatened doom which the villain saw awaited him, had induced him to make good his escape, while an opened door remained. Bidding Jennie take his arm, for she had not yet even removed her bonnet since her entrance, so prompt had been

the movements of Mr. Welton, he led her from among the affrighted and trembling inmates of the den, to the street—to the carriage which was in waiting, and drove rapidly down to the steamer.

In a few hours they were on their way up the river again: she, inexpressively grateful for her deliverance; he, happy that he had thus been able to save from ruin one who was almost as dear to him as his own child. In two days he delivered her safely to her astonished and grateful parents, who had until that moment been unconscious of her danger.

Our story is told—"as 'twas told to us." We have not seen our informant for three or four years, but the details of the adventure are vivid in our recollection as on the day we heard them. If others are as much interested in reading the story as we were in listening to it, our labor in penning them will not have been altogether useless.

THE HEART'S INVOCATION.

(It is a long time since we met with any thing so full of thoughtful, earnest, importunate petition, as the following lines. We pity the one who can read, and not catch some of the spirit that breathes in them,—who does not feel his own heart going up with the poet's utterances. They are from the pen of Rev. Dr. Bonar.—ED. REVIEW.)

I SAID, my God, at length, this stony heart remove,
Deny all other strength, but give me strength to love.
Come nearer, nearer still, let not THY light depart;
Bend, break this stubborn will, dissolve this iron heart.

Less wayward let me be, more pliable and mild;
In glad simplicity more like a trustful child.
Less, less of self each day, and more, my God, of THEE;
Oh! keep me in the way, however rough it be.

Less of the flesh each day, less of the world and sin;
More of THYSELF, I pray, more of THYSELF within.
Riper and riper now, each hour let me become,
Less fit for scenes below, more fit for such a home.

More moulded to THY will, LORD, let THY servant be,
Higher and higher still, liker and liker THEE.
Have naught that is unmeet; of all that is mine own,
Strip me; and so complete my training for the throne.

MASONIC INSTITUTES.

SEC. III.—LAWS RELATING TO VISITING BRETHREN.

1. *General Regulations.*—The laws respecting visitors are rather stringent in their operation, and it is frequently found expedient to relax from their severity ; for no visitor can be admitted into a lodge unless he be personally known, recommended, or well vouched for, after due examination, by one of the brethren present ; and during his continuance in the lodge, he must be subject to its by-laws. Every brother ought to be affiliated to some lodge, or his distinctive character as a good Mason will be swallowed up and lost, and he debars himself from a participation in the privileges attached to such a reputation, one of which is relief when in distress or pecuniary difficulty. In former times it was a standing rule that no brother, being resident in a town that contains a lodge, of which he is not a member, shall be admitted as a visitor before he has signified his desire of becoming a member and paying his quarterages, or else shall make it appear that he is an actual member of some other regular lodge. But this at present is optional ; and we find many brethren, in every part of the world, who are insensible to the benefits of membership, and remain without the pale of Masonic protection, and without a claim to the enjoyment of Masonic society.

2. *Visiting Restricted.*—It is with a view of correcting this dominant error that the laws of Masonry, in England, have provided that a brother who is not a subscribing member to some lodge shall not be permitted to visit any one lodge in the town or place where he resides more than once during his secession from the Craft. The soundness of this law is self-evident, for if a brother were at liberty to attend a lodge regularly, without paying any contribution towards its expenses, there are some, although we charitably hope, not many, who would eagerly embrace advantages which were so easy of attainment, without any actual responsibility or expense. But this restriction does not inhibit a brother from visiting a lodge as often as he pleases, if he be an actual member of any lodge, and pays his dues punctually ; providing he be a person of such an irreproachable character as would entitle him to admission in the character of a joining member.

3. *Examination of Visitors.*—The ancient charges impose these directions on every examining brother as an unalterable landmark :

"You are cautiously to examine him" (a foreign brother or a stranger) "in such a manner as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge; but if you discover him to be a true and genuine brother, you are to respect him accordingly.*" In obedience to this injunction, every Worshipful Master is called on to make a solemn promise at his installation, that "no visitor shall be received into the lodge without due examination and producing proper vouchers of his having been initiated in a regular lodge." And this undertaking he ought never to lose sight of, for by its provisions he is bound to reject every applicant for admission as a visitor, whose moral character will not bear the strictest investigation; whether he has disqualified himself by any breach of civil or masonic law; by an open profession of atheism or infidelity; by the practice of any degrading vices; by making Masons privately, and in any unauthorized places; being concerned in the formation of illegal lodges; or any other masonic delinquency—"unless he make submission and obtain grace."

No visitor, however, can be admitted unless he be known to, or vouched for, by some member of the lodge; or, if he be a perfect stranger, he must produce his Grand Lodge certificate and submit to the usual examination, of which no specific form has been prescribed, but it is commonly left to the discretion of the proper officer. Dermott, however, asserts, that "real Freemasons have no occasion for any such regulation, they being able to distinguish a brother, let his country or language be ever so remote or obscure; nor is it in the power of false pretenders to deceive them."† Some entertain the opinion that the Master of a lodge has no authority to inquire into the moral character of a visitor, nor to exclude him on the plea of immorality. But the Grand Lodge of England has given a contrary decision, by affirming that a man of known bad character shall not be admitted as a visitor. Nor ought he to be, on the authority of the old but true maxim of St. Paul, "Evil communications corrupt good manners."

4. *Privileges of Visitors.*—The true rights of a visitor are clearly defined in the following interesting case: At a quarterly communication held at Freemason's Hall in 1819, a report from the Board of General Purposes was read, in which it was stated that a complaint had been preferred against a lodge in London for having refused admission to some brethren who were well known to them, under the

* Ancient Charges, p. 170.

† Ahiman Bason, ed. 1813, p. 63.

plea that as the lodge was about to initiate a candidate, no visitors could be admitted till that ceremony was ended. The several parties having attended the Board, it appeared that the officers of the lodge against which the complaint was laid had acted under an erroneous opinion of the general laws, and not from any intention to infringe them, or to offend against the established customs of the Craft ; and they assured the Board of their anxiety, at all times, to conform themselves to every regulation of the Grand Lodge, and that they should not again fall into a similar error. Whereupon the Board resolved, that it is the undoubted right of every Mason, who is well known or properly vouched for, to visit any lodge during the time it is open for general masonic business, observing the proper forms to be attended to on such occasions, so that the Master may not be interrupted in the performance of his duty. Notwithstanding this resolution, there are lodges who refuse admission to visitors when practising the ceremonies of any of the degrees, although such exclusion is undoubtedly illegal. It is now generally conceded in the United States, that a visitor can be excluded if one of the members of the lodge object to his admission.

It was the declaration of the late Grand Master (when the subject was brought under his consideration), that a Mason's lodge is a Mason's church ; and that no qualified brother could be legally refused admittance under any circumstances. This then is a landmark which ought to be revered. There will be no difficulty in the admission of a visitor, provided he has a friend or acquaintance in the lodge who will vouch for him ; but many brethren who are desirous of visiting are strangers and sojourners, without either friends or acquaintances amongst the members to become their vouchers ; in which case they may still be admitted by certificate, examination, or the aid of the sacred volume, commonly called the Tyler's obligation, which in the United States runs in the following form :—" I, A B, do hereby and hereon solemnly and sincerely swear, that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted lodge of such ; that I do not stand suspended or expelled, and know of no reason why I should not hold masonic communication with my brethren."* And this is all that Masonry needs to provide.

5. *Place of Visitors.*—It is the duty of the Director of Ceremonies to place visitors in the lodge according to their rank. The Grand Officers take precedence ; after them the Worshipful Masters, Past

* See the form in Mackey's "Masonic Law," p. 260.

Masters, and Wardens of other lodges in numerical rank ; so that in all cases there is no real difficulty in assigning to each visitor his proper place in the lodge. But the execution of this duty may be somewhat embarrassing in the case of strange visitors, unless they notify and prove by indisputable evidence their standing in the Craft, and demand a place corresponding therewith, which very seldom happens ; for it is scarcely *en règle* for any visitor, being an officer of another lodge, to wear his collar and jewel, as it might create some degree of confusion. He can not speak on any subject which may be brought before the lodge, except with the express permission of the Worshipful Master ; but no such permission will entitle him to vote, from which he is absolutely debarred. The wisdom which dictated this regulation is evident, for if a contrary practice prevailed, no lodge would be safe from the intrusion of strangers when any subject of importance was brought to the vote.

6. *Exclusion of Visitors.*—When any business of a private nature, such as a discussion on the state of the funds, or any other topic which can not be interesting to a stranger, occupies the attention of the brethren, due notice having been given to every member, it would be indelicate to invite visitors to be present, as the financial affairs of the lodge might be in such a state of disarrangement and confusion as it would be undesirable to communicate to any who were not members, and who, consequently, could feel no interest in the proceedings. And, therefore, in some lodges the by-laws are imperative on this point, and direct that no subject of local importance to the lodge ought to be discussed in the presence of visitors. When, therefore, such discussions are unavoidable, visitors may be courteously requested to withdraw. And as it is of essential importance to the Craft in general that masonic business should not be made the subject of loose and idle conversation out of the lodge, the brethren are cautioned against so serious an error, and warned that to be found so transgressing would subject them to the severest strictures of their more prudent brethren, and to be deemed unworthy members of the fraternity.

7. *Unauthorized Interference of Visitors.*—We have known a visitor who possessed more masonic knowledge than common discretion, absolutely take the liberty of prompting the Worshipful Master during his delivery of the lectures by whispering emendations and improvements to such an extent as to embarrass the chair and destroy the general effect of the lecture. We can not speak too strongly in condemnation of such a practice, which is not justifiable either by law, usage, or precedent ; for a visitor has no right to speak at all without

permission, or being appealed to by the chair ; and, therefore, such conduct must be the result of an overweening vanity, which ought to have been reprehended there and then by the unanimous voice of the brethren present.

CHAPTER VIII.

OF THE SUBORDINATE AND ASSISTANT OFFICERS.

SEC. I.—THEIR LEGAL OBLIGATIONS.

1. *Appointment of Officers.*—The officers of a lodge in ancient times were restricted to four, viz. the Master, Wardens, and Tyler. To these were subsequently added a Treasurer, Secretary, and Deacons, and other subordinates, until the staff of a lodge assumed its present form. The Worshipful Master and Treasurer are elected by ballot, and the rest are nominated by the former at his installation, which is usually, though not always, performed on the festival of St. John the Evangelist. In American lodges they are usually all elected. No brother ought to be elected to an office unless he is perfectly qualified to discharge the duties which it requires honorably and efficiently. Every Master Mason is eligible to a subordinate office, for no time is specified in the Constitutions by which such appointments are to be regulated. The only provision is, that no officer shall be chosen “merely on account of seniority of rank ;” and therefore, the youngest Master Mason is legally qualified, equally with his elder brethren, although his mental and intellectual acquirements necessarily fall short of the standard by which the several capacities of the brethren should be measured.

The election of the officers, therefore, being annually renewed, they retain their respective situations for one year only, unless they be re-elected. Some brethren entertain an idea, that if a brother be elected to an office, he is under an obligation to accept it—but we doubt the correctness of this opinion ; at least, we are ignorant of the authority on which it is based, as there is no such compulsory provision in the Constitutions ; but if he voluntarily accept the office, we should consider him to be incapable of resigning, because he is bound by a solemn declaration, entered into at his installation or investiture, to perform the duties of the office till the next election. Even suspension does not liberate him from these engagements, except during the term

for which it is inflicted ; but when that has expired, he is as competent to discharge the duties of his office as on the day of his investiture.

2. *Duties of Officers.*—Every officer of a lodge at his appointment has a series of duties intrusted to him, which distinctly mark the character of his office : and the necessity can not be too strongly impressed on his mind, that the good government of a lodge can be alone secured, not merely by those duties being strictly and punctually performed, but also by a perfect non-intercourse with the duties of any other officer. “Mind your own business” is a maxim of great value in Masonry, and ought never to be absent from the recollection of the superior officers as well as of the lowest serving brother.

3. *Subordination to be Maintained.*—A lodge, like a regiment of soldiers, is regulated on the purest principles of mutual aid and strict subordination. It is a machine of complicated materials, each adapted to its own peculiar work, and liable, by the slightest disorder, to disarrange the whole fabric. It possesses infinite moral power when its organization is complete, and directed by the firm and steady hand of an intelligent Worshipful Master, who is an able tactician, and possesses sufficient nerve to preserve its discipline unimpaired by the encroachments of the dissolute, or the more dangerous innovations of vain and presumptuous brethren.

The most efficient method of preserving discipline and maintaining due subordination in a Mason's lodge is for the superior officers to cultivate the love and respect of the brethren, by undeviating regularity and regard for the laws in their own persons, without which no lodge can expect to prosper ; and it will become an instrument of unmixed good when its doctrines and precepts, recommended by the example of the governing officers, lead to the performance of practical duty, and its moral teaching, enforced by the same unerring guide, is applied to the general improvement of society. If the officers are content to perform their respective duties well, without interfering with those of any other person, the lodge will be perfect—a credit to its members, and a blessing to the world.

RUINS OF ACRE.—“A few years back, the ruins of the Christian city of Acre were well worthy of the attention of the curious. You might still trace the remains of the thirty churches ; and the quarter occupied by the Knights Templars continued to present many interesting memorials of that proud and powerful Order.”

LETTER FROM IOWA.

BRO. MOORE :—I have long been an occasional reader of the REVIEW, though not a regular subscriber ; having, from a motive which you certainly will justify, supported our own publication, the WESTERN FREEMASON. I am now desirous of taking some other worthy and reliable periodical, and such I conceive yours to be. You will, therefore, consider me a permanent subscriber. I am aware of its extensive circulation in this State, and deem it better adapted to the wants of the Craft here than any other with which I am acquainted.

I have just returned from a tour in the southern and western portions of our State, and, of course, visited the lodges whenever occasion would permit. I am happy to testify to the prosperity of the Craft generally, and particularly, so far as my personal observation extends, I can bear witness to its steady advancement in uniformity of "work" and to the constant increase of intelligence and harmony among the brethren.

The present Grand Master is certainly deserving of great credit for his earnest and untiring labors, his patient and persevering efforts to systematize, harmonize, and establish a uniform practice of the lectures and ritual in this jurisdiction. Whether or not the "work" practiced and taught by him is the most correct, or rather, the nearest in its approach to the "veritable Webb work," I am unable to say ; but that it is good, beautiful and *intelligent, and in complete harmony with the spirit of Masonry*, even his most violent opposers are forced to admit. And if it be this, what more is wanted ? Surely the spirit and philosophy of Masonry must be apprehended and felt before its external symbolism, lectures and ritual can be understood and appreciated. I believe it is conceded that the work practiced by our Grand Master resembles very much what is now *called* the "Webb Work," as promulgated by Bro. Rob. Morris and others. It is not my business, however, to discuss this vexed question. Its *ostensible* discussion has been made the cloak for a series of articles full of undeserved censure, which judicious and reflecting Masons in this jurisdiction have greatly regretted.

In my journeyings I fell in with your agent, Bro. Fleak, who accompanied me for several days, and with whom I spent many pleasant hours. I was pleased to see with what readiness the brethren respond-

ed to his call for subscribers. It is certainly an indication of the future intelligence of the masonic fraternity in this State.

Everywhere, so far as my observation extends, the good results of the Grand Master's visits are apparent. He is very particular in examining into the affairs of the lodges, inspecting their records, and correcting such irregularities as are found. According to the genius of Masonry, it is necessary that a Master, and especially a Grand Master, should be in one sense, a "Jackson man,"—that is, one who has the ability to act, when duty calls, with independence, decision, and firmness. He should have the executive ability in an eminent degree. Especially has the present Grand Master given evidence of this qualification in assuming the control of the financial department, and looking into the disbursement of the funds of the Grand Lodge; and also in the removal of Grand officers from the Mastership of subordinate lodges, according to the ancient usages of Masonry; in both of which particulars, I believe, he stands alone among the Grand Masters of this State. Owing to the removal of a Grand Warden from the office of Master of a subordinate lodge, a question has arisen, on which I desire your opinion. Should a Grand officer hold the office of Master of a lodge at the same time he is Grand officer? G. M. Hartsock, acting under the law in ANDERSON'S CONSTITUTION AND ANCIENT CHARGES, has removed from the office of Master every *Grand officer* elected to that office in a subordinate lodge. For this he has been severely blamed. I would respectfully ask your opinion on the subject.* In no instance except this, has complaint been made; but doubtless the consciousness of having faithfully discharged his duty will more than compensate for this "much ado about nothing."

The Craft here have heretofore signified their approval of his course by continuing him in the important office he now occupies. In this, I think, they are wise. In the disposal of the office of Grand Master, the Craft should look to the good of the whole Fraternity. And they will still continue him. He will, I think, be reelected by a more triumphant majority next June than he was at the last session of the Grand Lodge, or I am mistaken in the present indications. In this we shall but follow the precedent of several other Grand Lodges, especially that of Vermont and Minnesota, one of which has continued without intermission her present Grand Master for sixteen years! One very important benefit will certainly arise from this course, that of continuing the "work" now in use in the lodges, which, by the la-

*We think a Grand Master or Grand Warden should not be Master or Warden of a subordinate lodge. In the absence of a local law on the subject, the "Ancient Charges and Regulations" are safe guides.—ED. REVIEW.

bors of the Grand Master, is now very uniform and well practiced. We can scarcely conceive of a greater evil than the change of "work" upon every change of Grand Masters.

In regard to that committee appointed at our last Grand Lodge, denominated Custodians of the "work,"—in my opinion, it will amount to a humbug, and nothing more. There has been no effort made by it, except the "revision of a few notes" by a single individual member. To me this constant snarl about "work" is supremely ridiculous, as though Masonry had more than one work—as though it were mere ritual and verbiage—as though it were a thing to be learned by rote (*or note.*) Masonry has but one "work," its own work, which may be more or less correctly practiced, as those who practice it are more or less imbued with its spirit. The *true* "work" is the true exponent of its spirit, philosophy and principles.

We have here in Washington a Lodge, Chapter, and Council. The Lodge is presided over by Bro. Samuel M. Cox, who is an excellent workman and *model Master*. It is prospering, and doing good "work." The High Priest of the Chapter is our excellent Companion N. P. Chipman, a most congenial man and skillful workman; and the present Grand High Priest, George W. Teas, presides over the Council. Companion Teas is one of our ablest Masons, a good worker, who steadily adheres to the "work" as given in former years, and at present taught by our Grand Master, Hartsock.

I have extended these remarks to a greater length than I at first intended. If you think them worthy a place in the REVIEW, you will confer a favor by inserting them.

Yours, Fraternally,

J. W. STANTON.

LIGHT IN MASONRY.

"The universal Parent of all good
Stream'd, from the clouded canopy, a flood
Of light, conferring bliss without alloy,—
In corruscations brilliant, clear and bright,
To clear the candidate's astonished sight,
And the oblivious darkness to destroy."

REV. S. OLIVER.

RECOLLECTIONS AND REALITIES.

HOLLAND LODGE, NO. 8.

MR. CLARK, the Editor of the *Knickerbocker Magazine*, is not a member of the Craft, but he says he "honors the close heart-communion, the noble *esprit de corps*, which binds the world-wide brotherhood together." One of his correspondents in New York writes him the following graphic sketch concerning Holland Lodge, No. 8, of that city, and we deem it worthy of being transferred to the REVIEW. It is *full* of life.

"WELL do we remember, when a boy, the preparations for celebrating '*Saint John's Day*' by the Fraternity. It was a famous display; and not only those most interested, but the curious and the lovers of the Order, gave up the entire day for the purpose. Men, women, and children assembled, and with divine blessing invoked, listened to some well-appointed lecturer, who gave in words simple and impressive, sentiments of Faith, Hope, and Charity. And then the barbecue under trees and upon the sward, where crowded the gallant and the fair, to meet in communion of friendly feeling and hearty well wishes! but faded is the custom: long ago was it wrapped and labeled and shelved in the old temple of Time. Years have added vellum and binding and covers until the stained package is looked upon by many who knew it not, and by many who are indifferent to its social records! And why is it? Our progressive, selfish, avaricious, grasping age has no sympathy for it—no desire to renew it; for there is *no money* in it. Yet photographed upon some hearts are old remembrances, strong and enduring, which, 'amid the hum and shock of men' have lasted like covered brands of hickory, that need only a slight *un-covering* to show a bright, genial, and sparkling warmth. Such are among us, and blessed be the one of *Holland Lodge, No. 8*, who took from the shelf this old bundle and opened it.

"I know my blessing will be echoed yet again, for this bundle is *so* dusty, and bears upon it so much of age, that he who hears of it will run to see its contents, and will in turn tell others, until not *one* room shall hold or one Tiler *tile* them. This resurrection shall go on until the breath of life shall be given to the dry bones of the valley, and they shall arise 'an exceeding great army;' and there shall be concord and union and brotherly love and the marrying of hearts, estranged because they knew not one another. Pardon a brief history of the Lodge aforesaid. It was founded in the year of Light 5787,

and of our Lord, 1787. A long list of names there is of those who have been seated upon the 'high places of earth.' Marshalled in the front ranks is the name of GEORGE WASHINGTON:* and following him are DE WITT CLINTON, COSTER, GRINNELL, LIVINGSTON, REMSEN, ASTOR, LAWRENCE, EMMETT, PAULDING, PERRY, RUTGERS, ROOSEVELT, STAGG, SUYDAM. They have gone, 'tis true, but they have left the record of their deeds and achievements written far up and deeply upon the great tablet that will receive the inscriptions only of the good, the virtuous, and the just.

"And shall not the present list of the living tell of worth, intellect, good works, and brave acts? Of these there are those who wield heavy commercial, financial, literary, medical, and legal sceptres; who have helped to whiten oceans with canvas; who have helped to promote science and the arts, enterprise and the aggrandisement of the nations; who have helped to brighten the fire-side with the chaste diction of language; who have helped and stood by the weeping and fainting heart, giving courage to the living, and as God's instruments, life to the dying; who have helped and dispensed justice when malice, envy, and hate looked 'crushing triumph' to the innocent, and turned the oppressed into freedom, and the oppressor into bondage. Ay here these all meet; and leaving the world and its sapping cares, speak with open hearts; and there is neither guile nor deception found therein.

"Some time since it was decided upon by the Lodge that the good old custom of social unions should be revived; and in accordance with the unanimous consent of the same, the first *Feast of Hearts* was held December twelfth, 1859. Nearly one hundred members sat down to viands rare and plenteous. North, South, East and West gave in their peculiar supplies, and the sunny isles of the sea sent their fragrant offerings "purple and gushing;" and therewith taste, neatness, order, and quiet abounded. The elder man, dignified in years as well as position, helped his younger brother, sans etiquette of rank or age; and heart met heart in out-running demonstrations of kindly feeling.

"Presiding in grace and dignity was the Master in the full gush of mental vigor and the noon of manhood; a physician of rank, and the highest merit; to his profession, an ornament; to the world, a gentleman of usefulness; to the Craft a loved brother and superior officer—Dr. J. J. C——. At his left a well known banker of distinction; to the world, a financier of eminent ability; to the social

* As a visitor, we presume the writer means.—ED. REVIEW.

circle, a warm heart, crowded with the brightness of cheer and the sentiment of song—H. H. W——. Upon the right, the massive form of a renowned physician, princely in a mind of strength, and eminent as an author—Dr. W. W. S——. On each side were cohorts to all professions, valuable adjuncts to their avocations and to mental culture—Boaz and JACHIN; while their mouths uttered the language of refinement, the humorous story and the pleasant song; gentlemen here meeting for better acquaintance and a union of thought. The great Treasure-store of the World, the Bank, was represented by one who needs no description: although there was silver upon his head, his heart sang true to twenty-five—S. B. W.

“Such is Masonry in its social aspects, among the old and solid lodges of the country, and in the young and hopeful and vigorous, as well. Men are brought together to become acquainted; like attracts its like; and genial natures flow in union like placid streams through meadow lands, revealing the bright pebbles on the bottom, and reflecting the sheen of the stars above. ‘A lodge is a place where *Masons* meet;’ and Friendship, Morality, and Brotherly Love are the crowning graces!”

MASONIC SYMBOLS.

BY ERNESTINE.

THEY are pure and beautiful—guard them well!
 Of their birth and parentage, none may tell—
 But they bear the impress of thought divine,
 Keep them all unchanged near the inner shrine.
 Keep the symbols sacred, the language pure,
 If your beautiful Order you'd have endure;
 And let not your bright chain of love and trust,
 Be dimmed by misuse or corroded with rust.

Keep your altars unsullied, and sacred still;
 Guard the temple's shrine from the thought of ill;
 And ever keep burning there, clear and bright,
 The lamp of Freemasonry—Virtue's "Light."
 Let never an impious finger rest
 On the "Ark of the Covenant," pure and blest,
 Lest your altars be sullied, and broken your trust,
 And your beautiful temple laid low in the dust.

LINCOLN, Illinois.

MASONIC REPRESENTATION.

UNITY OF THE FRATERNITY.

OUR distinguished Brother, ALBERT PIKE, of Arkansas, at the recent session of the Grand Lodge of that State, presented his credentials as the Representative of the Grand Lodge of the Republic of St. Domingo, and the Grand Lodge of Minnesota. On presenting them, he addressed the Grand Lodge in the following beautiful strain. We copy it, and also the response of Grand Master Barber, that all, every where, may be gratified at its perusal.

“M. W. GRAND MASTER :—I have the honor to present to the Grand Lodge of Arkansas, Letters of Credence from the National Grand Lodge of the Spanish Republic of Santo Domingo, and from the Grand Lodge of Minnesota, by which those bodies respectively commission me to be their Representative and Warranter of Amity, near this Grand Lodge.

“I have chosen to ask your indulgence to allow me to present these Letters of Credence together, because it seemed to me peculiarly proper that the Grand Lodge of Santo Domingo and that of Minnesota should come here together, and as it were, hand in hand, to seek a firm alliance with the Grand Lodge of Arkansas.

“Most Worshipful Grand Master, one of these Grand Lodges is composed of brethren of that race that manned the ships which first dropped their anchors in the quiet harbors of our North American Islands—of that race whose flag, over its indomitable infantry, flew unconquered over every field of glory in Europe, and first of all flags flung down its shadow upon the blue waters of the Gulf of Mexico, and the palpitating bosom of the Great Pacific.

“The anchors of Cristoval Colon first dropped upon the sea's floor in the waters that throb along the shores of Hayti ; Spain, whose flag then, for the first time, and first of all flags, waved over the waters of the great Gulf, subjugated the Islands, and Mexico and Peru ; and now, from the beautiful Island where her children first landed, from some of the descendants, perhaps, of the fellow voyagers of Columbus, come masonic greeting, and the tender of alliance and confraternity, to the representatives of the Order in that which was once a part of Louisiana, owned and possessed in turn, by France and Spain ; it and Hayti once appanages of the same Crown, and now, naturally, after many years, once more clasping hands.

"At the same time comes from another quarter the youngest of the sisters of the American Confederacy, also part of Louisiana, and yet peopled principally with men of another race, descendents of those who, sailing from the harbor of Delft, landed, not very many years since, on the inhospitable shores of New England.

"The world has seen many strange and startling things, but none more so than this ; that here, on soil which France and Spain have owned in turn ; here, where, within the length of an ordinary life, no foot but the Indian's had trodden since the making of the world, I, the plain citizen of a Republic, should present to a Grand Lodge of Masons, the Letters of Credence, which constitute me, near it, the Representative of two Grand Lodges, one planted on the Island first discovered by Christopher Columbus, and on which, first of all soil of the Western Hemisphere, the foot of a white man trod ; and the other, that of the youngest of the States of the American Confederacy, planted far to the north, in a region which yet, only a little more than half a century ago, with Arkansas and the lovely Island of Santo Domingo, belonged to Spain, and afterwards to France.

"Most Worshipful Grand Master, here, after the lapse of fifty years, let Hayti, Minnesota and Arkansas again become one,—no longer one, as parts of one appanage of a Crown ; but one in that Masonic Unity, which binds us all together as brethren, striving to ameliorate and improve mankind.

"I shall, with great pleasure, convey to the National Grand Lodge of Santo Domingo, of which the most distinguished men of that Republic are the chiefs, and to the Grand Lodge of Minnesota, which in its youth has already rivalled the glories of many older and more experienced bodies, whatever communications this Grand Lodge may be pleased to address to either.

"These two bodies represent two of the races that have peopled Europe, and that divide between them the whole of this Western Continent, except the unimportant portion over which Russia rules. Here, as it were on common ground, owned in turn by the Iberian, the Gaul and the Norman, the representatives of the old races may well meet in council ; and here, the children of those who swept the Moors from the soil of Spain, and of those who wrung reluctant New England from the savage and inclement seasons, by me, their Representative, hold out fraternal hands to the descendents of the Cavalier and the Huguenot, glad that over the great north-west and the great south-west of this Union, Masonry extends its peaceful sceptre, and

its banners dally with the wind, instead of the castled flag of Spain, the Eagles and lilies of France, and the Leopards of England.

“Most Worshipful Grand Master, I ask for the National Grand Lodge of Santo Domingo, and for the Grand Lodge of Minnesota, a hearty Masonic welcome, a fraternal greeting, mutual representation, a regular correspondence, and a continual interchange of all the kindly offices of brotherhood and friendship.”

He was received and accredited with the appropriate honors, and addressed by Most Worshipful L. E. BARBER, Grand Master :—

“RIGHT WORSHIPFUL SIR AND BROTHER :—It is with pleasure that I welcome you on this floor, as the Representative of the National Grand Lodge of the Dominican Republic, and as the Representative of the Grand Lodge of Minnesota. It has been well said that Masonry is a universal brotherhood—that worthy Masons of every clime and of every tongue—from the North and the South—from the Eastern and Western Continent, and from the Isles of the ocean, meet upon the same chequered pavement as friends and as brothers—as such we esteem the Fraternity of the Dominican Republic.

“As to our sister Grand Lodge of Minnesota—some of us know there are warm hearts there—hearts that beat with noble and generous impulses—that know neither latitude nor longitude in their estimation of masonic relations ; but hold in fraternal affection the whole masonic brotherhood.

“Sir, I again welcome you. Your name will be registered as the Representative of the Grand Lodges of the Dominican Republic and of Minnesota, and you will present to each of them the fraternal greetings of the Grand Lodge of Arkansas, with the assurance that we duly appreciate their masonic courtesy.

A LADY, writing about Freemasonry, says :—“ We can not close our eyes to the fact that within the memory of the living, Freemasonry, prostrated before the violence of popular sentiment, has silently risen again to vigorous life, enrolling thousands of the active and enterprising men of the country. This movement must exert a wide spread influence, for good or for evil, to be felt in every home circle where fathers, husbands, sons or brothers are members of the Order.”

THE J. WARDEN A PROSECUTOR.

THE Editor of the Boston *Freemason's Magazine*, in the last number of that work, has the following "hit" at some pretentious work on masonic jurisprudence. The idea must have originated in some fertile brain, and is one of the numberless vagaries that have been set afloat within the last few years. But hear our Boston brother.

"Among other absurdities which the innovating spirit of the day has succeeded to some extent in incorporating into our Lodges, is that of making the Junior Warden a general informer, or the complainant in all cases of discipline. This subject was recently before the Grand Lodge of Arkansas, and properly disposed of by the adoption of the following report:—

"Your Committee has also considered the expediency of the proposition, of the same distinguished Brother, to amend the uniform mode of trial, prescribed by this Grand Lodge, so as to make it the duty of the Junior Wardens to prefer and prosecute all charges for unmasonic conduct against Brethren in their respective jurisdictions; and respectfully report that it is inexpedient to adopt the amendment proposed, because it would be imposing upon the Junior Warden an unpleasant duty, to make him general informer, and prosecutor, of evil doers, and render the office so undesirable as to cause most of our Brethren to avoid it. Your Committee think the present law preferable.' "

BEAUTIFUL EXTRACT.—The following lines from a German Masonic Song, need no commendation from us.

NATURE directs us still
Mortals to aid;
This we with joy fulfil;
Well we're repaid.

We need no borrowed beams,
Brethren, behold!
From the bright east still gleams
Radiant gold:

Which in our joyful way
Is to us given,
Till an eternal day
Greet us in heaven!

SONG FOR THE S. W.

BY BRO. J. WERGE, GLASGOW, SCOTLAND.

Of a' the seats within our ha',
I dearly lo'e the West,
For there the Brethren great and sma'
At parting ha'e been blest:
And mem'ry lends her ready aid,
Recalling all the past,
The many times we've met and pray'd,
It might not be the last.

Each time we meet, we're Brothers a',
And ev'ry worthy guest—
For here we to the level fa',
E'en kings are like the rest.
There may be great in church and state,
Or any other sphere—
The poor, the rich, the worldly great
Are on a Level here.

Assembled in our sacred ha'
We're with our Order blest,
For by the great unerring law
We're lowly in the West.
Before us we have Wisdom's light,
And Beauty shining there;
Have strength to keep the work going right
By acting on the square.

This symbol tells us one and a',
That with the light are blest,
How long and mighty structures fa'
And mingle in the West.
When Faith must be our password on
To the celestial goal,
When kings and peasants stand as one
On that Grand Master's roll.

Tidings from the Workmen.

OHIO.

ROCKTON LODGE, at Franklin Mills, Portage Co.—This is a new Lodge, chartered at the last session of the Grand Lodge. It is doing a good work, is composed of the best materials, and in thorough work is unsurpassed by any other lodge.

Many of the new members are capable of doing as good work as any in the older lodges. The officers are: A. M. Sherman, W. M.; W. L. Holden, S. W.; John S. Fisk, J. W.; J. P. Carver, Tr.; E. W. Clark, Sec'y.

Stated meetings Tuesday before full of the moon.

WEBB LODGE, No. 252, at Stockport, Morgan county, has elected Bro. John W. White, W. M.; Jas. Smith, S. W.; J. Dewes, J. W.; and Alfred Ellis, Sec'y. The officers were installed in January. This Lodge has been at work about six years, and has now about thirty members—all sound and zealous Masons. Not *many* are being admitted, but select material. The members do not open the door to all who knock for admittance,—a very judicious course.

INDIANA.

PARK CHAPTER, No. 37, at Rockville, have elected L. A. Foote, H. P.; John T. Price, K.; H. Alvord, S.; P. Q. Stryker, Tr.; S. F. Maxwell, Sec'y. A correspondent writes from Rockville—

“We have been doing good work here, in both Lodge and Chapter, the last year,—having in the Lodge as much work as we wish, and good material, such as no lodge need be ashamed of.

“On the 27th of December, we had a public Installation of the officers of Park Chapter, with a good attendance of Companions, Brothers and Ladies: we had an address, which was succeeded by refreshments in good style. The demonstration had a fine effect, and has and will cause a good feeling in the community in reference to the Order.”

PRINCETON.—Prince Lodge, No. 231, at this place, is actively at work and flourishing finely. A correspondent says they are trying to build the Temple with good material, and to reject every thing which will not stand the most rigid examination. Such a course, persevered in, will secure a lodge of which the Craft may be proud.

ILLINOIS.

BEAR CREEK.—There is a very good, laborious and unpretending lodge at this place. The members are building a neat and commodious Hall for their use, which will be finished and ready for occupancy this early summer. They are adding to their membership, principally of the substantial farmers in the vicinity—material that will make a permanent and useful lodge. The present officers are: Wm. Gordon, W. M.; R. T. Allen, S. W.; J. R. Black, J. W.; E. Wood, Sec'y.

MISSISSIPPI.

THE GRAND BODIES of this State held their annual meetings in January last. Bro. David Mitchell was elected G. Master of Gr. Lodge; Bro. W. A. Champlin, D. G. M.; C. T. Bond, G. S. W.; and N. I. Beckett, G. J. W.

G. M. Hilyer, of Natchez, was elected G. H. Priest of the Gr. Chapter, and G. W. Perkins, D. G. H. P.

Wm. Cothran, of Carrolton, was elected M. P. G. M. of the Grand Council of R. and S. Masters, and W. W. Stevens, of Vicksburg, Deputy.

H. W. Walter, of Holly Springs, was elected to preside in the Gr. Encampment of Knights Templars. Our excellent friend and brother, R. W. T. DANIEL, of Jackson, was continued as Secretary and Recorder in *all the Grand Bodies*. Long may he live to discharge the duties of the office he is so well fitted for, and in which he gives so much satisfaction to every one—within the State and out of it.

ARKANSAS.

CREEK AGENCY is located in the Indian Nation west of Arkansas, and is the seat of an Indian mission. Muscogee Lodge, No. 93, is located here; it numbers about forty members, embracing citizens of the United States, and of the Creeks and Cherokees. The officers are: C. M. Stover, W. M.; J. McD. Coody, S. W.; G. W. Stidman, J. W.; Jno. Barnwell, Tr.; Wm. Whitfield, Sec'y.

The Lodge has been at work about five years, and will compare favorably for zeal and usefulness, with other Lodges in the same jurisdiction. We trust it may continue to grow and prosper, until it shall become a *great light* in "the far South-west."

VERMONT.

GRAND LODGE.—At the Grand Annual Communication, held in Burlington on the second Wednesday of January, A. L. 5860, the following brethren were duly chosen Grand Officers for the ensuing year, and subsequently installed as such, viz: Philip C. Tucker, Gr. Master; Gamaliel Washburn, D. G. M.; George M. Hall, S. G. W.; Wm. P. Russell, J. G. W.; Wm. G. Shaw, G. Treasurer; John B. Hollenbeck, G. Sec'y.

MICHIGAN.

RIVER RAISIN CHAPTER, No. 22, held at Monroe, Michigan, elected Rev. D. B. Tracy, H. P.; W. Corbin, K.; B. J. Tayer, S.; and C. Luce, Rec'r.—at its late anniversary meeting. The officers were installed by Comp. W. P. Innes, G. H. P., and the prospects of the Chapter were never better.

RIVER RAISIN COUNCIL, No. 4, at the same place, has only been at work a little over a year, but is prospering finely. Wm. Corbin is the presiding officer, and D. B. Tracy, Rec. The officers were installed by D. B. Tracy, presiding officer of the Gr. Council.

WASHINGTON TERRITORY.

PORT TOWNSEND.—A new hall for the use of Port Townsend Lodge, No. 6, was dedicated at this place on the 27th of December last. The officers of the lodge were also installed, James Byles, G. M., officiating in person. The Grand Orator, Bro. S. Garfield, delivered a beautiful oration, and every thing passed off pleasantly. The Governor and civil authorities of the Territory were present, and ladies—many and beautiful. Port Townsend is away up on the north-west coast of America, yet even there the sound of the mystic gavel is heard, and Masonry is known and honored. Let the work go on.

LOUISIANA.

THE GRAND LODGE of this State met in Annual Communication in February last, in the City of New Orleans. There was a larger attendance of delegates than at any previous session,—nearly or quite all the lodges were represented. The following officers were elected and installed: J. Q. A. Fellows, of New Orleans, M. W. G. Master; A.

G. Carter, Port Hudson, D. G. M.; Jno. C. Goody, G. S. W.; H. Regenburg, G. J. W.; S. O. Michell, G. Tr.; Samuel G. Risk, New Orleans, G. Sec'y.

We have received a portion of the Report on Foreign Communications, which contains matters of rare interest. We shall extract from it in our next number.

OREGON.

WESTERN STAR LODGE, at Kirbyville, installed their officers on the 27th of December last. There was quite a reunion of the Craft on that occasion, from the surrounding lodges, and all enjoyed themselves finely. George T. Vining, W. M.; W. H. Matthewson, S. W.; E. Bruner, J. W.; Geo. E. Briggs, Tr.; R. B. Morford, Sec'y.

BELT LODGE, at Brownstown, is named after the P. G. Master, Dr. Belt,—a most devoted Craftsman. The officers are: Chas. A. Ebert, W. M.; J. Randall, S. W.; T. C. O'Regan, J. W. The officers were installed on the 16th of December, and the lodge, though young, is doing a good work in that new country.

MISSOURI.

ST. LOUIS.—The Craft in St. Louis are steadily at work, and the mystic Temple is going up without the sound of metal tools. For the information of all concerned, we give a list of principal officers of several of the bodies—all that we have yet received.

Beacon Lodge, No. 3: Jos. W. Branch, W. M.; Aug. Kreikhous, Sec'y.

Mt. Moriah Lodge, No. 40: W. McBrooke, W. M.; Thomas Hayward, Sec'y.

George Washington Lodge, No. 9: J. W. Crane, W. M.; J. P. Donaldson, Sec'y.

Pride of the West Lodge, No. —: Wm. Burden, W. M.; John Gretten, Sec'y.

Occidental Lodge, No. 163: H. N. Loker, W. M.; Wm. Brown, Sec'y.

Polar Star Lodge, No. 79: A. J. Ham, W. M.; J. S. Roberts, Secretary.

St. Louis Chapter, No. 8: Jas. W. Barry, H. P.; David Brownlee, Sec'y.

Bellefontaine Chapter, No. 25 : Jos. Crookes, H. P.; Wm. McBrooke, Sec'y.

Masonry has much strength and influence in St. Louis, and the Craft there have a noble field to cultivate. May their success be equal to their merits.

CALIFORNIA LODGE.—'Tis now just one year since a band of seven Brothers applied to the Grand Lodge for a dispensation to establish a lodge in this place, which was granted, and at the last annual meeting of Grand Lodge we received a charter.

When I tell you that the seven above alluded to were all the Masons in our vicinity at that time, you will perceive that we have not been idle, for our lodge numbers thirty at this time, counting E. Apprentices, and all are of the right material. We have acted prudently, and prefer a few good men and true, to a large number, such as would reflect no credit to our venerable and cherished institution. Masonry is fast gaining ground in the Far West. In Missouri we have 193 chartered lodges and several U. D.—in all over 200. The number of affiliated Masons is six thousand. From the above statement, you will see that Masonry is marching onward, and is fast rising to the position it should occupy in the minds of men.

A. W. T.

WISCONSIN.

THE GRAND CHAPTER held its recent annual session at Madison, at which the following officers were elected : Erastus Lewis, Janesville, G. H. P.; Gabriel Bouk, Oshkosh, D. G. H. P.; A. J. Redburn, Racine, G. K.; M. M. Cothren, Mineral Point, G. S.; Wm. T. Palmer, Milwaukee, G. Sec'y. Royal Arch Masonry is rapidly spreading in Wisconsin, and the Grand Chapter is a talented and influential body of Masons. The next annual meeting will be held in Milwaukee on the first Wednesday of February, 1861.

NEW JERSEY.

A GRAND ENCAMPMENT of Knights Templars for the State of New Jersey was organized on the 14th of February last, by the representatives from three subordinate Encampments. It takes position as a subordinate to the Grand Encampment of the United States. Wm. H. Doggett was elected G. C., and C. G. Milnor, G. Rec'r.

Our Pocket.

RETROSPECT.—We have been much interested in reading a discourse by the Rev. Mr. Post, of the Presbyterian Church, Logansport, Indiana, lately published at the request of those who heard it, and which some unknown friend has kindly sent us. It was delivered on Christmas day, last, the 30th anniversary of his settlement in that town. The discourse is full of genial and elevated sentiment, and vivid sketches of frontier life on the Wabash. At that time, he says:—"Out of Fort Wayne and Logansport, there were not in Indiana, north of the Wabash, three hundred inhabitants. Chicago was not born; Saint Louis had six thousand inhabitants; railways there were none in the United States." In 1838, he went to central New York on his "first bridal tour," and the journey back required over three weeks: a distance which may now be traveled in from 24 to 30 hours!

The discourse is full of suggestive thoughts, and had we room, would make more liberal extracts. He closes by saying:—"After another thirty years, when the last Sabbath in December shall dawn, its light will fall—somewhere—on my grave. I am grateful, if, should I then be remembered at all, on earth or in heaven, if it may be as a humble, genial morning star, that goes before and is lost in the beams of day.

VALLEY FORGE.

"And where are ye, oh, fearless men,
Oh, where are ye to-day?
I call: the hills reply again,
That ye have passed away—
That on old Bunker's lonely height,
On Trenton—Monmouth ground,
The grass grows green, the harvest bright,
Above each soldier's mound.
The bugle's wild and warlike blast
Shall summon them no more:
Our army now might thunder past,
And they heed not its roar.
The starry flag 'neath which they fought
On many a bloody day,
From their old graves can rouse them not,
For they have passed away."

A RENUNCIATION.—The office of Grand Master of Masons in Scotland was, for a long time, hereditary in the St. Clair family, but the right was renounced in 1786, as we find by the document itself, in the History of Masonry in Scotland by Laurie, lately published in Edinburgh. The document is curious, and we give it *verbatim*, as it appears in the work before us.

I, William St. Clair of Rossline, Esquire, taking to my consideration that the Massons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Rossline, my ancestors, and their heirs, to be

their patrons, protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the Craft and vocation of Massonrie, whereof I am a member, and I being desirous to advance and promote the good and utility of the said Craft of Massonrie to the utmost of my power, doe therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge, all right, claim, or pretense that I, or my heirs had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Massons in Scotland, in virtue of any deed or deeds made and granted by the said Massons, or of any grant or charter made by any of the Kings of Scotland, to and in favours of the said William and Sir William St. Clairs of Rosaline, or any others of my predecessors, or any other manner of way whatsoever, for now and ever: And I bind and oblige me, and my heirs, to warrand this present renunciation and discharge at all hands; and I consent to the registration hereof in the Books of Councill and Session, or any other judges' books competent, therein to remain for preservation: and thereto I constitute

my procurators, &c. In witness whereof I have subscribed these presents, (written by David Maul, Writer to the Signet), at Edinburgh, the twenty-fourth day of November one thousand seven hundred and thirty-six years, before these witnesses, George Fraser, Deputy-Auditor of the Excise in Scotland, Master of the Canongate Lodge, and William Montgomerie, Merchant in Leith, Master of the Leith Lodge

SIC SUBSCRIBITUR,

WM. ST. CLAIR.

GEO. FRASER, Canongate Kilwinning, *Witness.*

WM. MONTGOMERIE, Leith Kilwinning, *Witness.*

A SUGGESTIVE FACT.—A Committee in the Grand Lodge of Louisiana, at the last session, say:—"Wherever we find a correct knowledge of the true principles of Freemasonry, *the most generally diffused*, there we find the greatest unanimity of feeling and action."

This single sentence speaks volumes in favor of diffusing masonic intelligence among the Craft. The Order will prosper just in proportion as they are well informed on masonic subjects. A thorough knowledge of Masonry becomes a bond of unity: it is the absence of knowledge that creates discord and begets dissensions. Facts—experiences—prove this to the satisfaction of all

Editorial.

MISREPRESENTATION.—Committees on foreign communications sometimes give us some interesting and valuable information; and again we have items which neither honor the Committee nor the Grand Lodge to which they belong. Of this kind is a brief notice of the Grand Lodge of Ohio which we find in the proceedings of the Grand Lodge of Rhode Island. Referring to a motion to amend our Constitution, the Committee make the following remarks:

"A Committee to whom has been referred the subject of the 'Ancient Constitutions,' reported that they were in conflict with the Constitution of the Grand Lodge, and therefore instead of altering *their* Constitution to conform to the 'Old Charges,' as would have been done by former generations, they submitted a proposition to strike out of the Constitution the clause recognizing the 'Old Constitutions,' which was duly seconded by a majority present, and is now left with the lodges to decide upon. Should they concur with the Grand Lodge, the 'Ancient Constitutions' will be no longer binding upon the Masons of Ohio. Would it not be well to go one step further and strike from the first article of their Constitution the words 'ancient' and 'accepted,' and insert instead thereof, the words 'modern' and 'independent,' so as to read—'The Grand Lodge of the most *Modern* and Honorable Fraternity of Free and *Independent* Masons of the State of Ohio?'"

It is a long time since we read an article which furnished such conclusive evidence of conceited ignorance as the above. With an assumption of extraordinary wisdom, there is mingled a degree of ignorance which would do discredit to the veriest tyro in masonic knowledge. The Committee seem not even to know the difference between the "Ancient Charges" and the "Ancient Constitutions!" The Grand Lodge of Ohio never proposed to strike out of its Constitution the "Ancient Charges," for they are not incorporated in it. They are the fundamental laws of Masonry, which are above all Grand Lodge Constitutions—the *common law* of Masonry every where. Nor was it proposed to strike out *the* "Ancient Constitutions," for they were never a part of the Constitution of the Grand Lodge of Ohio. Many years ago, a spurious copy of *the* "Ancient Constitutions" was attached to, and made a part of, the Constitution of the Grand Lodge of Ohio—we presume under a misapprehension. It contained provisions wholly at variance with the Constitution of the Grand Lodge,—such as that the Grand Lodge should meet *statedly four times a year*, while the Constitution provides but for an annual session. These conflicting requirements could not be obeyed, and the object was to get clear of one and obey the other. Every one who understood the object and the facts would approve it; but men who never read our Constitution, nor know the difference between "Ancient Constitutions" and "Ancient Charges," would regard it as a serious invasion of masonic usage!

It is a little strange that such a report should be made to so respectable a Grand Lodge as that of Rhode Island, and we can only account for it on the supposition that some young and aspiring pettifogger was the writer of it, who desired to try his unfledged pinions in an effort after immortality. We think he is in a fair way to win it.

The words "Ancient Constitutions" have a wonderful meaning with some would-be wise Masons: yet they are no more obligatory in Ohio than is the Constitution of the Grand Lodge of Rhode Island. They are simply the "Regulations" adopted by the Grand Lodge of England in 1723, for the government of that Body, and are of no force or vitality in any other jurisdiction—and never have been—unless formally adopted. Yet because the prefix "Ancient" has by some means become attached to them, some good brethren are always ready to bend in homage at the very mention of them.

There are two things to be regretted: first, that Masons, especially members of Grand Lodges, do not *study* and try to *understand* the laws and history of Masonry; and, *secondly*, that Grand Masters are not more careful in the selection of men to serve on important committees. But we have perhaps given too much space to this subject already, and now leave it to the care of others.

ROMANCE OF MASONRY.—There is much in the private workings and influence of Masonry which never sees the light, nor is known, indeed, even to the members generally. Situated as we are, more of this comes to our knowledge than to others; and we could detail items, if it were proper, of the most romantic interest. Often—*very* often—Masonry becomes an angel of mercy, a power to deliver or to shelter, of which the world knows nothing, and very few of the Craft even. Stories of misfortune or oppression, details of sorrow and suffering, are often poured into our ears that would make chapters of startling interest if written out.

As a specimen of letters sent us, we give the following; concealing name, place, and date. The developments of some of these cases, which come to our knowledge, are wonderful—thrilling. We give the following simply to show the influence of Masonry, and with what confidence the helpless and world-forsaken turn to the Craft for help—for friends—for refuge. It was directed to us, and came by mail—and is from a lady.

"SIR:—My father was a brother of the 'mystic tie.' As he lay on his death bed he bade me, (if the time ever came) when I should stand in need of a father's counsel or aid, to seek *that* man from the Brotherhood he loved so much, and to say that I came to him as a messenger from the dead, bearing a request for counsel;—and he would die happy in the thought that, for his sake, his child would be warmly welcomed and *surely* protected.

For ten long years he has slept the dreamless sleep of death, while I, his cherished child, have passed from one phase of sorrow to another,—until hope, that bright flower which blooms latest in the human heart, has withered and almost died out in my poor crushed and bleeding heart.

Brother and friend: the time has now come when I need the advice of a father or friend. Will *you* be that friend? If so, will you drop me a note, stating when and where I can see you?"

Such are the appeals that come to us; revelations of life to move and melt the most indifferent. But it were not well to reveal them: we can only say, as we have often felt in such cases,—“God pity them.” There are enough thorns in human pathways for penance,—enough of sorrow to make us look and long for a world where tears are unknown,—a world where no seed of sin is planted, and no harvest of sorrow is reaped.

MASONIC FAITHFULNESS.—Every man when he becomes a Mason assumes the discharge of certain duties, involving such as relate to himself, to his Creator, and to his fellow man. He places himself in a position, or relation, of the most solemn and binding character, which may not be laid aside or neglected with impunity, or at the mere whim or caprice of the individual

If a man of honor and integrity make a promise, or execute a note, he expects to perform that promise, or to meet the demands of that note, according to its letter and spirit; and if he fail to do so, without good and sufficient cause, his integrity is stained, his reputation is injured, and his associates, as well as the community at large, have no longer any confidence in him. In the estimation of every right-thinking man, he is no longer reliable, and the next promise he makes will be questioned at once.

Now, apply these principles to the promises—the undertakings—of Masons, not only in regard to the esoteric duties of the Craft, but to the social duties and obligations which pertain to the relation which Masons sustain to each other, and see how far they are properly met. But few of us, we fear, could meet the inquisition without a flush upon the cheek or a misgiving at the heart. The mere act of preserving the secrets of Masonry, though a first and essential, is not the *whole* of a Mason's duty. We need not—can not—enumerate them here, but every masonic reader, if he will recur to the transactions of the lodge-room, will readily recall them. What, brother, is your duty—your voluntarily assumed duty—your sacred and inviolable duty—to other members of the order? Just reflect on this, will you? and then ask—have I performed my duty—*have I paid my vows?* Have you whispered good counsel to that erring brother, and warned him of the danger into which improper conduct or pernicious habits were leading him? Have you sheltered him in his character, his good name, his reputation, when unjustly traduced? Have you aided him in misfortune, by contributing to his relief, or assisting him in business, or encouraging him to effort, holding up his hands and cheering him on when the dark and stormy day came? Have you dealt honestly with him, paid him what you owed him, and “done unto him as you would have him do unto you?”

We need not go farther in this inquiry. All we ask now, is, that every Mason will inquire as to what he has undertaken to do, and what *not* to do; and then see that his skirts are clear, his promise performed, his pledges redeemed, and his conscience without an accuser.

BRO. J. B. PUGH, for several years our assistant in the office, and travelling agent for the REVIEW, is no longer in our employ. He has engaged in the house of Latimer, Colburn and Lupton, wholesale Hardware merchants, No. 55 Pearl Street, in this city, where he will be pleased to see his old friends of the trade.

FIVE YEARS.—A good brother “away down in Old Virginia,” writes us:—“Times are hard, and it is almost impossible to collect money; but, scarce as it is, you may consider me a subscriber for five years. Enclosed you will find,” &c. Who would not work hard to please such appreciating subscribers, and secure such tokens of approbation?

This, by the way, is the first No. of the 23d volume of the REVIEW. Brethren wishing to subscribe for half a year, can forward one dollar:—or, we can furnish back numbers from beginning of the year—October.

ANOTHER ONE.—We are requested to caution the Craft and community against a man, who *says* his name is Joseph Grizwell. He pretends to be a Mason, and member of a lodge in Rochester, New York. Is 5 feet, 8 or 10 inches in height, of spare habit, heavy black whiskers, and a carpenter or mill-wright by trade. He attempted to pass for a Mason in Hope Lodge, Sparta, Ohio, but was foiled. He professed to be a single man, and came near consummating a marriage with a very excellent young lady there. It was fortunately discovered that he had a wife in Missouri—just in time to prevent the marriage, and he left Sparta forthwith, “between the light of two days.” Once more we say to the Craft—*be cautious of strangers*, unless they can furnish evidence of their good standing at home.

SCIENTIFIC AMERICAN.—Hon. Judge Mason, of Iowa, who made himself so popular with the Inventors of the country while he held the office of Commissioner of Patents has, we learn, associated himself with MUNN & Co., at the Scientific American office, New York. By the way, the Scientific American is one of the most useful and valuable papers in the country.

BRO. JOHN W. HUNT, Grand Secretary of the Grand Lodge of Wisconsin, died on the 12th of December last. He was young, ardent, and capable; an excellent officer, a devoted friend, and a warm hearted Mason. His death is a severe loss to the Craft in that State, for his future was full of promise.

USEFUL ARTICLE.—We have been furnished with a bottle of “Spalding’s prepared glue;” have tried it, and found it an excellent and most useful article. It is for sale at APPLEGATE’S, where you will find every thing else in the line of books or stationery.

HYNEMAN.—The Boston Freemason’s Magazine, the American Freemason, the Masonic Messenger, and we don’t know who else, are *down* on Bro. Hyne-man’s “Universal Record”—calling it all kinds of hard names, from a humbug to a fraud! We have not seen the book.

RARE AVIS.—We thank Bro. Albert Pike for that rare specimen of rhetoric and eloquence, which he recently sent us. It is an address, in manuscript, (one sheet, foolscap,) delivered to the Council of P. of J., in Charleston, S. C., in 1815. We presume it is the *only copy in the world*, and is the greatest curiosity of its kind in all our pile of queer things.

“None but itself can be its parallel.”

MOSS, BROTHER & Co.—We have neglected, hitherto, to remind our readers that Moss & Bro. have removed from their old stand, to 430 Market street, Philadelphia. We have dealt with them for years, and have always found them “true and trusty.”

CHANGE.—Rickey, Mallory & Co., as will be seen by their advertisement, have removed their extensive book and stationery establishment to 78 west 4th street (Pike’s Opera House) where every thing in their line can be had, of the best quality and at the lowest prices.

Literary.

SELECT LECTURES AND SERMONS. By the Rev. WM. MORLEY PUNSHON.

(We have received the following note from Prof. Lippitt, a competent judge, in relation to Punshon's Lectures.—ED. REVIEW.)

I had the pleasure of reading the advance sheets of a work of rare merit with the above title, just issued from the press of the Editor of the Review. Mr. Punshon is one of the most eloquent Divines of England, and of this age. He was born in May, 1824. His father was a merchant, and zealous in works of education and reform. His mother was the daughter of William Morley, Esq., and sister of Sir Isaac Morley. He entered life as a merchant's clerk, but soon discovered those high qualities which fitted him for a larger and nobler sphere of usefulness. He prepared for the church and connected himself with the Wesleyans, and as a local preacher began to exercise his rare powers in the adjacent country churches. "On many a sultry summer's day, groups of agricultural laborers, with coat thrown over arm, and displaying the coarse but cleanly sleeve, and hat in hand, have been seen hurrying for miles, with eager eye and lively expectation, to hear the youthful evangelist, whilst the farmers and their families were equally susceptible to the spell."

His sermons exhibit great originality of thought, a perspicuous arrangement of subject, and a rare power of language. His popularity increased, and crowds flocked wherever he was announced to preach. Some of his sermons were printed in London, and admired as literary compositions. Some of them are graced by frequent and well chosen classic allusions, and others by apt poetic illustrations. The Lectures in this volume are three;—"John Bunyan," "The Huguenots," and the "Prophet of Horeb." His lecture on John Bunyan was delivered in Exeter Hall, London, to an audience of more than 4,000 persons. It was afterwards published in a pamphlet form and had a great success. His lecture on the Huguenots, elicited the following criticism from an English Reviewer. "Our word can do little to enhance the popularity of this oration, and its merits are of a kind which lift it almost out of the reach of criticism. With many hundred readers it will revive the memory of a rare enjoyment, while its glorious passages are associated in their minds with the splendid declamation of its author." This is high praise, but not unmerited. The reader is hurried along by the fascination of the style, the glowing imagery, and the profound thoughts of the work. It is not the meretricious glow of a superficial pedant, but the earnest, truthful, heartfelt gushes of a mighty genius, that bears down every thing before it by the very vehemence of his passion. To my mind he far exceeds Spurgeon as a speaker, and his sermons and addresses are far superior to any thing I have seen from the pen of that celebrated man. What more shall I say? Get the book and read it. It is destined to as wide a circulation as the sermons of Spurgeon, and to a more permanent place in the body of our sacred Literature. An introduction is prefixed by the Rev. Geo. C. Robinson, Pastor of Union Chapel, of Cincinnati, whose genius and oratory render him a fitting friend to introduce his English co-laborer to the American Public. Bro. Moore has our thanks for putting this collection in so neat a form within our reach.

E. S. LIPPITT.

The work is for sale at the Review Office; and will be sent by mail, free of postage, on receipt of \$1 00.

ANCIENT GEOGRAPHY, CLASSICAL AND SACRED. By S. AUGUSTUS MITCHELL.

This is a most valuable work, and is designed for schools and colleges. It is finely illustrated, and got up in good style.

Published by E. H. BUTLER & Co., Philadelphia: For sale by APPLEGATE & Co., Cincinnati.

"LIVING REPRESENTATIVE MEN.—Our friends, CHILDS & PETERSON, the celebrated publishers of Philadelphia, are just issuing a work bearing the above title, carefully prepared by JOHN SAVAGE, Esq., of Washington City. "It is a series of biographies of those American citizens whose names have been presented as candidates for the Presidency." Every sketch is said to be authentic, and the reader will be able, at least, to become acquainted with the antecedents of the various distinguished aspirants. The list embraces the names of N. P. Banks, Henry A. Wise, S. A. Douglass, Mr. Dayton, Seward, Cameron, Read, Toombs, Brown, Slidell, Johnson, Lane, Scott, Cobb, Breckenridge, &c. We had no idea, before, there were so many candidates for the Presidency, and feel confident that *some* of them will fail of an election! But the book must be an interesting one, and have a wide circulation, for Americans are all politicians, and all will desire to be posted.

THE CONSTITUTIONS OF THE FREEMASONS, containing the History, Charges, Regulations, &c. Compiled by James Anderson, A. M.

This is a verbatim copy of Anderson's edition of 1723, and is got up in pocket-book form, with tucks,—a very neat and convenient volume. Published by JOHN W. LEONARD, Atlanta, Georgia.

This work has appeared in several forms in this country, within the last few years, and can not be too widely circulated or too frequently read by the Craft. The publisher is in error in saying that Bro. Mitchell was the first to republish the genuine Anderson's Constitutions in this country: We had published them ourself previous to Bro. Mitchell.

PROGRESSION; OR, THE SOUTH DEFENDED. By MILLIE MATFIELD, of New Orleans.

This is a new work, in blank verse, by a lady. We have not had time to read it, but it is highly spoken of as a meritorious production.

Published by APFLEGATE & Co., Main street, Cincinnati.

Lothed and Lost.

DIED, at his residence in Jay, Maine, Feb. 17th, 1860, Rev. Moses Stone, aged 82 years, 6 months and 7 days: a Preacher in the M. E. Church; Chaplain of Oriental Star Lodge, No. 21, Livermore, for over forty years; and Grand Chaplain of the Grand Lodge of Maine, from 1836 to 1845.

He was initiated in this Lodge December 23d, 1817; passed January 20th, 1818, and raised to the sublime degree of M. M., February 16th, 1818; since which time, to his death, he has been a member and paid his annual dues invariably. He received the Chapter degrees not long after he was raised. His funeral was attended by the Lodge on the 20th inst., and his remains buried in accordance with our ritual; Reuel Washburn, P. G. M., presiding as Master.

Brother Stone lived as he wished to die, and died as he wished he had lived,—a Christian, a Mason,—in peace with his God and all men. *To say more would be superfluous: to say less would be detraction.*

—At Indianapolis, Indiana, on the 4th of February last, Mrs. King, wife of Bro. Francis King, Grand Secretary of Indiana, in the sixtieth year of her age. Mrs. King was a most estimable woman, a devoted christian, a sincere friend. She lived for her husband and children, and was ever mindful of the wants of the needy and suffering. A pure minded, self-sacrificing, devoted christian wife—mother—friend, she lived beloved by all who knew her, and passed peacefully to her home in the better land. The light of that family is removed; but the loss of those left behind, is her eternal gain. Bro. King has our warmest sympathies in this affliction.

—Recently, at De Soto, Ills., Bro. Thomas Hunter, in the 26th year of his age—a zealous Mason, and a member of De Soto Lodge, No. 287.

THE MASONIC REVIEW.

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CINCINNATI, MAY, 1860.

No. 2.

BURNS AND FREEMASONRY.

BRO. MOORE :—The opinion has prevailed to some extent, even among the Craft, that the great Poet of Scotland, Robert Burns, was a very intemperate man, and the enemies of Masonry have usually attributed this pernicious habit to his connection with the Order. In the absence of a correct knowledge of the character of Burns, and moved by a settled dislike to Masonry, they have *inferred* from isolated passages in some of his Poems that he was not only a confirmed inebriate, but that he acquired the habit in consequence of his mingling in the festive scenes of the lodge-room. In this I think they are in error, and have not only charged the Poet wrongfully but done injustice to an Institution, one of whose cardinal virtues is Temperance.

I have recently met with an essay on this subject, by Bro. Hunter, the intelligent Master of the “Lodge of Journeymen Masons, No. 8,” in Edinburgh, in which he sets this matter in its proper light; and while he protests the character of the Poet, does equal justice to the Craft. He proposes the question, in view of some expressions in one of his songs :—

“Was Burns rendered an intemperate man in consequence of his connection with Freemasonry? His brother Gilbert says that his becoming a Freemason ‘was his first introduction to the life of a boon companion.’ Now this is in direct opposition to what he himself states, in reference to this matter. He says that when attending the school of Hugh Rodger, at Kirkoswald, for the purpose of acquiring a knowledge of mensuration, surveying, dialing, &c., which was four years previous to his initiation as a Mason, he ‘learned to fill his glass and to mix without fear in a drunken

squabble.' We have no reason to believe that the humble members of the Tarbolton Lodge indulged in excessive potations at their meetings. They certainly were not total abstainers. They had no objection to take a swatch of Manson's barrels, and to 'spend the cheerful, festive night ;' but there is no evidence to show that they systematically violated the principles of Masonry by an intemperate indulgence in the use of spirituous liquors. Burns, all the time that he lived in the neighborhood of Tarbolton, is not known to have been more addicted to drinking than his rustic compeers. His brother Gilbert, expressly states that he was a most sober individual, and that he was never once seen intoxicated till the celebrity he acquired as a poet caused him to be much sought after as an agreeable companion and a man of mark. Burns himself says that he was—

' Whiles daist wi' love, whiles daist wi' drink,
Wi' jads or Masons.

" But this seems to be nothing more than another example of that poetic license which he employed in his ' Earnest Cry and Prayer,' where he proposes to drink the health of the statesman, Pitt, nine times a week, in Nanse Tinnock's hostelry, in Mauchline, in which he says he was sometimes in the habit of studying politics over a glass of guid auld Scotch drink.

" Now, Nanse declared to her dying day, that the chiel, Burns, had in this matter spoken in a most regardless manner, as, to the best of her knowledge, he had never drunk three half-mutchkins in her house during the whole course of his life. After he came to Edinburgh, he was much taken out by all classes as well as by Masons ; and yet his friend, John Richardson, with whom he lodged for some time after his arrival, was in the habit of stating that he kept seasonable hours and went soberly to bed, where he would prevail upon his companion, by little bribes, to read to him till he fell asleep. It is not, then, to Freemasonry,—it is not to the example of his Ayrshire brethren, that we ought to ascribe any deviation from the paths of sobriety of this noble and exalted genius ; but to the scenes of dissipation into which he was afterwards led by the wits and choice spirits of Edinburgh, to the unsettled and irregular life to which he was driven by his profession as an exciseman, and to the killing kindness of friends and strangers after he settled at Dumfries, who could see no other way of honoring the bard, enjoy his society, and gratifying their curiosity, than by alluring him into the tavern, and urging him on to debasing excess and the prostration of his gifted intellect.

“ This last view, I find, is also taken by Carlyle. In his critique on Burns, he says :— ‘ Picturesque tourists, all manner of fashionable dangles after literature, and, far worse, all sorts of convivial Mæcenases, hovered around him in his retreat ; and his good, as well as his weak, qualities secured them influence over him. He was flattered by their notice, and his warm social nature made it impossible for him to shake them off, and hold on his way apart from them. These men, as we believe, were proximately the cause of his ruin. Not that they meant him any ill, they only meant themselves a little good : if he suffered harm, let him look to it. But they wasted his precious time and his precious talents ; they disturbed his composure, and broke down his returning habits of temperance and assiduous contented exertion.’ ”

“ I have no wish to palliate the intemperance of Burns, but certainly the accounts of his conduct, in this respect, appears in many cases to be vastly exaggerated. He does not seem to have been a miserable solitary tippler ; but, at the very worst, to have occasionally forgotten himself, and gone to undue lengths in the enjoyment of the tavern, only when surrounded by jovial and applauding companions. A man, who, till he went to Edinburgh, never had a higher wage than seven pounds a year ; who, in the latter part of his life, maintained himself and his family on an annual income never exceeding seventy pounds ; who discharged all the duties of his profession with diligence and credit ; who personally attended to the education of his children ; who carried on an extensive epistolary correspondence ; who wrote a great number of the most pure and exquisite lyrics ever given to the world ; and who, after all, left this world without owing almost any one a single penny, could hardly by any possibility be a habitual and confirmed drunkard. The generous vindication of his character, given by the Rev. James Gray, of Dumfries, and Mr. Findlater, supervisor of Excise, both of whom knew him intimately, ought forever to silence the base calumniators who strive to blacken his reputation in respect to intemperance, and who are bold enough to ascribe to Freemasonry the excesses in which he was found occasionally, in his last years, to indulge.

“ Burns, beyond question, derived considerable advantages from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into close and intimate fellowship with the wise, intelligent and social, and furnishing him with opportunities of enjoying the ‘ feast of reason and the flow of soul ’ in the most rational and ennobling

manner. It presented him, also, with one of the best fields that he could find for the improvement of his mind and the display of his talents. In no other society are all the members treated with so much indulgence, and placed on a footing of so much equality. In the Mason's Lodge merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble ploughman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whitefoord, James Dalrymple, Sheriff Wallace, Gavin Hamilton, John Ballantine, Prof. Dugald Stewart, Dr. John Mackenzie, William Parker, and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Manson, the publican; Wilson, the schoolmaster; Humphrey, the noisy polemic; and all the meaner brethren seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge—an office that caused him, on ordinary occasions, to occupy the Master's chair, and perform the work of initiation. In the school of the Lodge he must in a great measure have acquired that coolness of demeanor, that dignity of deportment, that fluency and propriety of expression, and that acquaintance with philosophy and humanity which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in that capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side; and that, in every thing in which intellect was concerned, he was in some respects their equal, and in others greatly their superior.

“Burns was principally indebted to Freemasonry for any little gleams of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him to their table; who furnished him with advice; who read his productions into fame; and purchased and circulated the Kilmarnock edition of his poems. It was by the advice of his brother Mason, John Ballantine, of Ayr, to whom he inscribed his poem, entitled ‘The Brigs of Ayr,’ that he repaired to Edinburgh, and not, as is generally said, by the letter of Dr. Blacklock to the Rev. George Lawrie, of Loudon, which says not one word about his coming to Edinburgh; but merely suggests the desirableness of publishing a second edition of his poems. His

brother Gilbert expressly states that, when Mr. Ballantine heard that the Poet was prevented from publishing a second edition, from the want of money to pay for the paper, he 'generously offered to accommodate Robert with what money he might need for this purpose; but advised him to go to Edinburgh as the fittest place for publishing.' When Burns, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket, and he would be quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured on good authority that he owed this, in a great measure, to his appearance among the Masonic brethren. It was they who introduced him into the first circles of society; who put money in his purse to supply his wants; who procured subscribers for the new edition of his poems; who formed his companions in his tours; who were his chief epistolary correspondents; who gave him accommodation in their houses; who obtained his appointment in the excise; and who, last of all, put him in possession of a farm,—the chief object of his desire. As Masons, we are proud that Robert Burns was enrolled in the ranks of our Order, and while we should strive to avoid the 'thoughtless follies that laid him low and stained his name,' we should, at the same time, endeavor to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence."

Such, Bro. Moore, I believe to be a fair and impartial exhibit of the advantages and disadvantages resulting to Burns from his connection with Masonry. The Order did much for him, though it could not make him *all* it wished. But had it not been for Masonry, Burns would have died with but half his achievements accomplished, and but half his honors won: while at the same time the Order would have missed the *prestige* of his honored name, and the wreath he wove for her venerable brow. The union secured to each a richer dowry, than, separate, either would have inherited.

Yours,
LAWRIE.

THE WISE gather lessons of wisdom from every thing around them,—as well in the animal and physical, as in the intellectual world. They are intent upon the acquisition of knowledge, and they are not ashamed to derive it from even the meanest sources.

SONG OF THE EVENING STAR.

(READER : Did you ever, on some clear, calm summer eve, stand looking at the glowing West—as the sun went down to its pathway below the horizon, and the stars came out one after another? Among them all, and brighter than all, you saw the Evening star—a flashing central point of glory—dancing in apparent rapture at the scene, and glorying in the consciousness that it was the “observed of all observers :”—did you stand and look at it until you seemed to be drawn toward it, as to a loved one who was wooing you away to its own bright realms, and wrapping your soul in the witching robes of its own stainless purity—and you felt an earnest wish that you could throw off mortality and become the companion of that starry wanderer? If so, you will read the following lines, from the Dublin University Magazine, with an interest you have rarely felt before in “the star of even.”—ED. REVIEW.)

WHEN the sun glides on like a golden swan,
With his crimson wings all furled,
Till he sink in a sea of transparency,
The lake of the upper world!
Then the spheres ring a chime to the march of Time,
As the dying day expires;
And earth's guardian powers in their high watch-towers
Light heaven's ethereal fires!
And I come from my rest in the burning West,
The queen of the starry choirs!

My light is fair 'mid the dreamy air,
The delicious air of even,
While the sphere-clouds around, in a sleep profound,
Are glassed in the blue of heaven!
Then the moon from afar, like a silver bar,
Spans the breast of the waveless sea!
And the forests deep lie hushed in sleep
As still as eternity!
And every eye in the earth and sky
Is gazing alone on me!

O! the West is blest when my diamond crest
Is set in its sapphire shade,
While there I spy from the folded sky,
The tints of daylight fade!
Thus might angels keep from heav'n's golden steep,
Their watch over all below,
Through the endless blue where orbs shine through,
Which mortals ne'er can know!
And lovers say that the orb of day
Hath not half so soft a grace,
As I, when I shine, with light divine,
From my holy dwelling place!

The blackbird sings with folded wings,
Beneath the greenwood tree,
But 'tis I inspire with the burning fire,
For his eye is fixed on me!
The stream receives through its margin leaves,
Mine image sweetly there,
Till the small birds between their folds of green,
Gaze in wonder at thing so fair!
But I look most in love from my throne above,
On the child at evening prayer!

But when Night draws near through the atmosphere,
As no other spirit may,
The glory's too bright for my raptured sight,
And I faint and faint away!
And I sink down through the dissolving blue,
Upon ocean's liquid wave,
Till eve once more its sapphire floor,
With her gorgeous colors pave;
Then I shine from afar—heaven's loveliest star—
Love triumphing o'er the grave!

DREAM—THE ANGEL.

EARTH is sleeping, sleeping, sleeping;
Dream, the angel, now is sweeping
Trouble from the sinking heart:
Hush! oh, hush! do not awaken
Brothers thus by care forsaken,
Bid the angel not depart.

Let her enter every portal,
Whispering to each slumbering mortal
'Rest thee from thy earthly care.'
Brothers think not of to-morrow,
Soft their couch, and free from sorrow,
Lo! sweet dream is lingering there.

Knickerbocker Magazine.

DR. MACKEY'S MASONIC JURISPRUDENCE.

Entered Apprentices and Fellow Crafts—their Rights, Duties and Disabilities.

BY S.—.

SYMBOLIC Masonry recognizes four different grades or classes in the Fraternity—Entered Apprentices, Fellow Crafts, Master Masons, and Past Masters. The rights and prerogatives, obligations and duties of these different classes of Masons are considered in the Third Book of Bro. Mackey's Treatise.

At the origin of Masonry it is clear that Entered Apprentices occupied a very subordinate position. They were catechumens rather than Masons—pupils, receiving instruction and making preparation for the mysteries, rather than members, who had been received into the bosom of the Fraternity. Their rights and privileges were few. At the building of the Temple they composed less than one half of the whole number of workmen employed in its construction. In the process of time, however, their condition was totally changed. At the revival of Masonry in England, in 1717, they constituted the great body of the Craft. All business was transacted in a Lodge open in the first degree, and Entered Apprentices filled all the offices except those of Master and Wardens. They were represented in the Grand Lodge or General Assembly of Masons and of course controlled the deliberations of that body. The Lodges were not permitted to confer the degrees of Fellow Craft and Master Mason. The Grand Lodge reserved this power to itself, until 1725, when the Lodges were permitted to assume the prerogatives of conferring the second and third degrees.

From this period Master Masons began to take the position which they now occupy and which, it seems probable, they occupied at the origin of the Institution. The government of the Craft was again committed to their hands, and Entered Apprentices lost those prerogatives which the strong hand of innovation had enabled them to usurp.

Entered Apprentices are not members of Lodges.* They are not entitled to the honor of masonic burial, nor can they participate in the funeral procession of a deceased brother. They pay no dues, and consequently have no claim upon the charity fund of the Lodge. †

* XIVth Rules and Regulations.

† Grand Master Hubbard's Decisions.

They have, however, several rights in the due exercise of which they are entitled to as much protection as the most important members of the Craft.

1. They are entitled to sit in the Lodge in which they were initiated, when it is opened in the first degree, and to receive all the instructions which appertain to that degree. It seems that the right of visitation does not extend beyond the Lodge in which they were initiated.

2. They have the right to apply for advancement to a higher degree. They have the right to petition, the Lodge has the right to reject. They are eligible candidates for the second degree, but no more entitled to it than they were to the first. The IVth of the Rules and Regulations provides that "previous to advancement candidates shall be examined in open Lodge in the degree which they have taken, and be found to possess at least a knowledge in that degree." Under this rule they should always be rejected, unless found to be worthy and well qualified and fully instructed in the mysteries through which they have already passed.

3. Entered Apprentices being subject to masonic discipline and liable to be tried for unmasonic conduct, have of course a right to appeal from the decision of the Lodge by which they are tried to the Grand Lodge.* This is an indefeasible right of all Masons of every degree.

In connection with the right of an Entered Apprentice to apply for advancement of a higher degree, Bro. Mackey proposes these questions :

1st. How soon after receiving the first degree, can an Entered Apprentice apply for the second ? 2d. What number of black balls is necessary to constitute a rejection. 3d. What time must elapse, after a first rejection, before the apprentice can renew his application for advancement ?

In reply to the first of these questions it may be said that, in this jurisdiction, there is no rule prescribing the time which must elapse between the different degrees. The fourth of the Rules and Regulations, already quoted, is the only one which bears upon this subject. It merely requires that the candidate for advancement shall be examined in open Lodge and be found to possess *at least* a knowledge of the degree which he has already taken. Grand Master Stokes has decided,† that Lodges may examine candidates as to their pro-

* Hubbard's Decisions.

† Grand Lodge Proceedings, 1859—p. 116.

iciency—may ballot for their advancement and confer degrees upon them at a special meeting, provided notice thereof has been given at a stated meeting. From this it would seem that an application for advancement is not required to lie over from one stated meeting to another: for notice of such special meeting may be given at the time the candidate is initiated. The reply to the first question therefore is; just as soon as he can become proficient in the first degree.

The second question is explicitly answered by the VIIth of the Rules and Regulations, which contains the following provision—“A unanimous vote must be had in favor of the applicant for each degree.” A clear ballot is as necessary for advancement as for initiation into the first degree.*

To the last question the decisions of Grand Master Hubbard furnish a satisfactory answer. He says, “There is no fixed rule on the subject. It has heretofore been left to the sound discretion of the Lodges and, I may add, it would be a difficult matter to lay down a rule as to time, at the expiration of which a rejected applicant may apply again. A rejection might be owing to a cause supposed to exist, that twenty-four hours after was proved not to exist.” There is therefore no regulation in Ohio prescribing the time which must elapse between a rejection and a re-application for advancement. It is proper to state that such re-application must be made by petition at a stated meeting.

The rights, prerogatives and disabilities of Fellow Crafts are the same as those of Entered Apprentices. What has been said of the latter is equally applicable to the former.

The important duties of both Entered Apprentices and Fellow Crafts are secrecy and obedience—duties the importance of which can not be too often enforced, or too seriously impressed upon the minds of Masons of every degree.

THE OLD BUILDERS of the middle ages had a special eye to *durability* in the construction of their work, while those of the present regard *show* as of paramount importance. *Beauty* should be blended with *Strength*, if we would build wisely, and this thought should give character to all we do.

* Hubbard's Decisions.

LOSSING'S MOUNT VERNON AND ITS ASSOCIATIONS.

BY A LADY.

BRO. MOORE :

It was written many centuries ago of a certain individual who had won by much distinguished service, sagacity and wisdom, the almost unlimited favor of a nobly grateful monarch,—“What shall be done unto the man whom the king delighteth to honor?” The response came quickly in the accumulated and dazzling distinctions scattered with regal munificence upon the favored subject; in the homage of the multitude—the power and trust committed to his keeping, and the lofty position assigned him, “second only unto the king.”

The above case is cited not as a parallel, but as richly suggestive in reference to a man of more modern times, who stands before us with claims infinitely more imperative than those so acknowledged by royalty; and if the voice of one went out in the electric demand for “honors” to his favorite, what should be the cry of a nation for *its* Hero, and under God, its deliverer, its protector?

From the most obscure hamlet, the most quiet, unlettered ingleside, to the proudest, lordliest halls of our own native land; from the “hewers of wood and drawers of water,” to the most illustrious magnates of this glorious Republic, do the same glad notes of undying enthusiasm and grateful reverence, fall harmoniously into one thrilling chorus at the name of “WASHINGTON!” Then can there be too frequent mention of him; can we weary of the freshly gathered leaves which hands more skillful than ours may reach down for a careful preservation? What matter if those laurels have passed aforetime along the range of our vision; are we to let “familiarity” deaden the life-pulse which but for Washington might have throbbed in the grasp of despotism?

We are told, it is true, by the cool, equable, nicely-poised intellects of other lands, that such “frantic enthusiasm,” takes from the Father of his Country all his humanity, and blindly invests him with the splendid and impossible qualities of a “demi-god.” They pity our misguided fanaticism, and benignly offer to *correct* the errors into which it has beguiled us. They have our thanks; but so long as such carefully collected treasures of things both new and old are entrusted to us, as we find in the elegant volume recently published

by "Lossing," we shall probably be content with the hereditary misfortune of retaining, and defending *our own* opinions.

It is but a faint tribute of our appreciation to say what deep service B. J. Lossing has rendered to us as a nation; what a treasure he has added to our literature; and what a charming companion he has brought to our fire-side in this recent work of "MOUNT VERNON AND ITS ASSOCIATIONS." It is true, we love to look on Washington as the Great, the Illustrious, the Unequalled,—but it is also very pleasant to find him sometimes as one of ourselves; to learn through the above writer so much of the boyhood, the early home-life tastes and experiences of "George;" to see the graceful blending of these more domestic developments with the severer qualities and loftier aims which mark his ripening manhood. We get a new admiration, a deeper love for the "Home" hallowed by his footsteps, and by those strong, enduring attachments; and we feel the throb of gratified pride that now that Home is *ours*, not the property of one, but of all; a family inheritance in which the sons and daughters of America have equal and inalienable rights; a sacred bond bringing together in fraternal grasp the North and the South, our *whole* beloved country, and cementing us one in a solemn, holy pledge for a deathless future, an *impossible* severance!

It is painful to read that the spot where Washington was born is marked only by a "piece of freestone" with the simple inscription:

Here,
on the 11th of February, 1732,
George Washington was born.

And this, as recorded by Custis and quoted by Lossing was erected on this wise,—“We gathered together the bricks of the ancient chimney that once formed the hearth around which Washington, in his infancy, had played, and constructed a rude kind of pedestal, on which we reverently placed the First Stone, commending it to the respect and protection of the American people in general, and the ‘citizens of Westmoreland in particular.’ But such respect and protection have been withheld, and that stone is now in fragments and overgrown with brambles.”

Soon after the decision was made which prevented George from entering the English navy, he, says the author, “with disappointed ambition, returned to school, fell desperately in love with a ‘lowland beauty,’ indited sentimental verses, as young lovers are apt to do, sighed for a time in great unhappiness, and then went to live with his

brother at Mount Vernon, in partial forgetfulness that he had once dreamed that

‘ She was his life,
The ocean to the river of his thoughts,
Which terminated all.’ ”

By the death of Lawrence Washington, his brother, followed soon by that of the only direct heir, George “ became the owner of Mount Vernon.” After his marriage and establishment there, we find among the records indicating his refined taste, an order for several celebrated busts, “ one of Alexander the Great, another of Julius Cæsar, another of Charles XII. of Sweden, and a fourth, of the King of Prussia. Also other busts of Prince Eugene, and the Duke of Marlborough.” The selections seem “ to indicate the military taste of Washington at that time, and show his reverence for the great military leaders of whom history had made her enduring records. Many years later, when Washington had become as renowned as they, the Great Frederick sent him a portrait of himself, accompanied by the remarkable words,—‘ From the oldest General in Europe to the greatest General in the world. ! ’ ”

In referring to the habits of Washington, Lossing says, “ He was a man of great industry and method, and managed his large estates with signal industry and ability. He was very active, and continually, even when absent on public business, exercised a general supervision of his affairs, requiring a carefully prepared report of all operations to be transmitted to him weekly, for his inspection and suggestions. He never indulged in the least excess, either in eating or drinking.”

When the “ well known stamp act was signed by the king, and its requirements and its penalties were proclaimed in America, the tempest of which we have spoken was aroused. It swept from the sea to the mountains, and from the mountains to the sea, until those who had sown the wind, were alarmed at the harvest they were reaping.

“ At Mount Vernon there was a spirit that looked calmly, but not unconcernedly, upon the storm, and, with prophetic vision, seemed to perceive upon the shadowy political sky, the horoscope of his own destiny.”

When the Congress of 1774 adjourned, “ Washington returned to Mount Vernon, full of desires for a reconciliation with the parent government, and for peacefulness in the bosom of his family; yet without any well grounded hope.”

The people, “ taught by long and bitter experience, expected no

justice from a blinded ministry, and prepared for inevitable war. Suddenly, as if by magic, a vast army was formed. It was, as we have elsewhere observed, 'strong, determined, generous, and panting for action, yet invisible to the superficial observer. It was not seen in the camp, the field, nor the garrison. No drum was heard calling it to action; no trumpet was sounded for battle. It was like electricity, harmless when latent, but terrible when aroused. It was all over the land. It was at the plough, in the workshop, and in the counting-room. Almost every house was its head-quarters, and every roof its tent. It bivouacked in every chamber; and mothers, wives, sisters and sweethearts made cartridges for its muskets, and supplied its commissariat. It was the old story of Cadmus repeated in modern history. British oppression had sowed dragon's teeth all over the land, and a crop of armed men were ready to spring up, but not to destroy each other.'

"Washington was at Mount Vernon only a few weeks at a time, from the summer of 1774, until his retirement from the army in 1783. He was in the first Continental Congress, as we have observed, during the autumn of 1774; was absent upon military services much of the time during the winter of 1775, and was a member of the Virginia Assembly in the spring, when Patrick Henry made his famous war speech, which closed with the burning words: 'What is it that gentlemen wish? What would they have? Is life so dear or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!'"

"The military genius and experience of Washington were continually acknowledged by his being placed as chairman of all the committees appointed for the conduct of military affairs; and to him was entrusted the important task of preparing rules and regulations for an army, and devising measures for the general defense."

After the desperate and victorious struggle was ended, and Peace declared, Washington parted with his officers in "New York, Dec., 1783, and proceeded toward Annapolis where Congress was sitting, to resign into their hands his commission as Commander-in-Chief of the armies of the United States, which had been given him eight years and six months before." It is well known what honors awaited him, and also the happy anticipations he indulged of a retired and quiet life.

The military clothes he had worn, and his battle sword, with other

mementoes, are still preserved in the Patent Office at Washington City. "With this sword is a long, knotty, black cane, with a golden head, which was bequeathed to Washington by Dr. Franklin, in the following clause in the codicil to his will :—' My fine crab-tree walking stick, with a gold head curiously wrought in the form of a cap of liberty, I give to my friend, and the friend of mankind, *General Washington*. If it were a sceptre, he has merited it, and would become it.'

"It was Christmas eve when Washington arrived at Mount Vernon from Annapolis, once more a private citizen. What a glad Christmas was that for all in that pleasant home on the banks of the Potomac! It was a Christmas to be especially remembered by the retired soldier. It was a day long hoped for by him when engaged in the mighty labors of his official station. Rest, rest he often sighed for," and now it was found.

We must refer our readers to the book itself, for a detailed account of the "improvements, &c.," which Washington now planned for his beautiful residence. He was his own architect,—“every measurement was calculated and indicated with exactness; and in every arrangement for his home, he appears to have made *convenience* and *durability* the prime objects of his care.” The exquisite illustrations here given of the various points of interest described, can not fail to leave a deep and vivid impression of this “hallowed spot.”

It would be delightful to give the entire history of that intensely interesting event, the meeting between Washington and his, and *our* beloved Lafayette,—with the details of that happy re-union; but our limits compel us to a reluctant abridgement.

“There was a bond of union, of peculiar strength, between Washington and Lafayette other than that of mere personal friendship. They were members of the fraternity of Free and Accepted Masons, and both loved the mystic brotherhood sincerely. Madam Lafayette was deeply interested in every thing that engaged the attention of her husband; and she had learned to reverence Washington with a feeling closely allied to that of devotion. She had corresponded with him, and received from him cordial invitations to the simple delights of rural life at Mount Vernon. She had earnestly desired to present some visible testimonial of her regard to the great Patriot of the New World; and when her husband resolved to visit him in his retirement at Mount Vernon, she prepared with her own hands, an apron of white satin, upon which she wrought, in needlework, the various emblems of the masonic order. This apron Lafayette brought with him, and

presented to his distinguished brother at Mount Vernon. It was kept by Washington as a cherished memorial of a noble woman ; and after his death, his legatees formally presented it to the Washington benevolent Society at Philadelphia, in the following words :

‘ TO THE WASHINGTON BENEVOLENT SOCIETY.

‘The legatees of General Washington, impressed with the most most profound sentiments of respect for the noble institution which they have the honor to address, beg leave to present to them the enclosed relic of the revered and lamented Father of his Country. They are persuaded that the apron, which was once possessed by the man whom Philadelphians always delighted to honor, will be considered most precious to the society distinguished by his name, and by the benevolent and grateful feelings to which it owes its foundation. That this perishable memento of a hero, whose fame is more durable than brass, may confer as much pleasure upon those to whom it is presented as is experienced by the donors, is the sincere wish of the legatees.’

October 26th, 1816.

“ When the society to which this apron was presented was dissolved, the precious memento of Washington and his fair friend was presented to the Grand Lodge of Pennsylvania, and now occupies a conspicuous place upon the walls of the Grand Master’s room in Masonic Hall, Philadelphia, carefully preserved under glass in a frame.”

On Thursday, the 30th of April, 1789, Washington was inaugurated the First President of the United States. The Bible upon which he took the prescribed oath, “is now in possession of St. John’s Lodge, in New York. Upon each cover is a record, in gilt letters, concerning the Lodge ; and on the inside, beautifully written upon parchment, in ornamental style, by G. Thresher, surmounted by a portrait of Washington, engraved by Leney, of New York, is the following statement :

“ On this sacred volume, on the 30th day of April, 1789, in the city of New York, was administered to GEORGE WASHINGTON, the first President of the United States of America, the oath to support the Constitution of the United States. This important ceremony was performed by the Most Worshipful Grand Master of Free and Accepted Masons of the State of New York, the Honorable Robert R. Livingstone, Chancellor of the State.

“ ‘Fame stretched her wings and with her trumpet blew,
Great Washington is near, what praise is due?
What title shall he have?’ She paused, and said,
‘Not one—his name alone strikes every title dead.’ ”

The sublime close of Washington's public and official life we are unable to quote, and can only say of his glorious Farewell Address in the eloquent words of Lossing,—“It is permeated with the immortal spirit of a true MAN, a true PATRIOT, and a true CHRISTIAN.”

The misfortunes of Lafayette, and the condition of his interesting family, had given Washington the most painful anxiety. When the intelligence first reached him of the imprisonment of that beloved friend in the horrid dungeons of Olmutz, “his eyes filled with tears, and his whole great soul was stirred to its very depths. ‘Magnanimous tears they were,’ says Mr. Rush, ‘fit for heroes to shed,—virtuous, honorable, sanctified!’ ”

In that dungeon, in a cell three paces broad, and five and a half long, was the generous Lafayette incarcerated almost three years, and yet his noble spirit was not “bound by suffering, nor his zeal for liberty one whit abated. Deprived of pen, ink, and paper, except a sheet that ‘by a miracle,’ he possessed, he wrote a letter with a toothpick to a princess who sympathized with him, in which he seemed deeply concerned for the welfare of others, notwithstanding the seemingly desperate condition of himself, and the little probability of his escape from imprisonment.

It will be remembered that during this period the son of Lafayette, “George Washington Lafayette” came to America, and though for reasons of state he could only there be received into the *family* of Washington, yet he received ever his most cordial interest and support. On becoming a private citizen, Washington “embraced the son of his beloved friend as if he had been his own child, and bore him to his home on the Potomac.”

“When fairly seated again in private life at Mount Vernon, Washington appeared to revel in the luxury of quiet. He was never idle, never indifferent to the progress of current events, but he loved the peacefulness of nature away from the haunts of men, and was delighted when working like the bee among the fruits and flowers.” He was not unsocial, or unambitious, but he “wished to be loved as a righteous man, and he relied upon his conscience more than upon the voices of men for the acceptableness of his endeavors. It was his

guide in all things, for he regarded it in one sense as Emanuel—God with us—the righteous judge of the thoughts and actions of men.”

The last days of this Great and Good Man, we may not dwell upon—but his *last words*, the last utterances of *Washington*, how often, and how long will they vibrate on our ears—“ ’TIS WELL ! ”

Among the precious relics still carefully preserved at Mount Vernon, is the famous Key of the Bastile, the drawing representing the demolition of the fortress, with the spy-glass used by Washington in the Revolution. There will doubtless be other valuable relics collected and placed there when the building is restored to something like its former beauty, and becomes the pilgrim-shrine for every American heart.

We have made far more copious extracts from this fascinating volume than was intended, and still we linger lovingly over “Mount Vernon and its Associations.” Most cordially do we commend it to the notice of all, and trust its perusal will bring to others the same delight *we* are now so happy to acknowledge. The book *should* be on every centre-table in the land.

March 30th, 1860.

CHASE'S MASONIC DIGEST.

IN a recent number of the REVIEW we announced the reception of a volume, prepared by Bro. Geo. W. Chase, late Editor of the *Masonic Journal*, Haverhill, Mass., containing a Digest of Masonic Law ; being a complete code of Regulations, Decisions and Opinions upon questions of Masonic Jurisprudence. We have since examined the volume with some care, and have become much interested in its contents. The work is not a commentary on masonic law, or a series of dissertations on questions of jurisprudence, but simply a *digest* of constitutional provisions ; decisions of Grand Lodges ; reports of committees in Grand Lodges, and opinions of eminent masonic jurists and distinguished masonic writers. The compiler has devoted much labor and care in examining the Constitutions and Proceedings of Grand Lodges, reports of committees, &c., and has embodied in a compact form, the rules and laws on many important questions, as they exist in the different jurisdictions. He has thus rendered a valuable service to the Craft, and every Mason who desires to be well informed on questions pertaining to masonic government,

should by all means procure this volume for reference. It will save a vast amount of labor and obviate the necessity of wading through voluminous documents for information on specific points. It is an octavo, of some 450 pages; is well got up; has a complete index, and costs \$1 50. It is published by Bro. Robert McCoy, New York.

It is quite singular that, on almost every legal question of importance arising in the government of Masonry, there is a great variety in the constitutional provisions and rules of government among the Grand Lodges of this country. The original cause, we think, may be traced to the fact that in the early organization of Grand and subordinate Lodges in America, the authority of different European Grand Lodges were recognized;—some following the Constitutions of Dermott, and others those of Anderson. There is a wide difference between them; and the divergence from an original uniformity has increased in proportion to the increase of Grand Lodges.

These variances do not affect the *essentials* of Masonry; but simply the rights and prerogatives of officers and lodges, and the mode of procedure in certain cases. These discrepancies are to be regretted, but we fear it would now be a difficult task to produce a uniformity, except in the most important matters. The publication of masonic works, and especially well conducted masonic periodicals, are now the most effectual means to this end. General information is being circulated by this means, and the antagonisms of different jurisdictions are placed in contrast, while by a temperate and judicious discussion the merits of each are ascertained, and general opinion will ultimately settle down upon the better way and unquestioned law.

For the double purpose of disseminating information on a single question, and to show our readers the character of Bro. Chase's Digest, we select a single question, involving the powers and privileges of a Grand Master—and then copy from the book. It will be seen that every rule and decision on that question is collected in a brief space, and thus the masonic student is saved the labor and time of perusing a great mass of documents which, by the way, are not even accessible to a large portion of the Order. We select the question of the Prerogative of a Grand Master to

MAKE MASONS AT SIGHT.

EDITOR REVIEW.

The right of a Grand Master to assemble a number of brethren, at any time or place, and there to confer the degrees upon a candidate, has been, and is, both admitted and denied.

The existence of this prerogative is denied by the Grand Lodges of

Missouri, Tennessee, Louisiana and Massachusetts ; while it is admitted by those of New York, Kentucky, North Carolina, South Carolina, Wisconsin, Vermont, Mississippi, Ohio, New Hampshire, Maryland, Indiana, Texas and Florida ; in the last two, subject to limitation.

In the exercise of this prerogative, the Grand Master can not dispense with any of the requisite forms of initiation, prescribed by the oral laws of the Order. He must adhere to all the established ceremonies ; must be assisted by the number of brethren necessary to open and hold a lodge ; due inquiry must be made into the candidate's character ; (though the Grand Master may dispense with the usual probation of a month ;) and must conform to the ancient usages and landmarks of the Order.—MACKEY, *P. M. L.*, 51.

We think that a Grand Master, for policy's sake, should decline to exercise this power, even if it were more clearly established than it is.—MORRIS, *Am. F. M.*, ii., 87.

We deny to Grand Masters the right, in its literal sense.—C. MOORE, *Mas. Rev.*, v., 347.

The only way to become a Mason, legally, since the reorganization of the Craft in 1717, that we ever heard or read of, is through the intervention of some legally constituted lodge—*Id.* viii., 102.

I have thus far, when exercising this high prerogative, obtained the written consent of the nearest lodge, and caused the degrees to be conferred in a regular lodge ; yet a case might occur in which I would deem it my duty to exercise this ancient and high prerogative, and make a Mason at sight, without the intervention of a lodge or other assistance.—HUBBARD, *G. M. Ohio*, 1851.

A Grand Master has most assuredly power to assemble Master Masons about him, and make Masons at will ; and by prerogative rights from time immemorial.—C. F. C. *Cal.*, 1851.

We think the better opinion is, that the Grand Master may make Masons at sight in *any* regular lodge in his jurisdiction, by assent and assistance of such lodge, after due inquiry into character of candidate, the Grand Master dispensing with the usual *time* required for that purpose.—PIKE, *C. F. C. Ark.*, 1853.

It is the prerogative of the Grand Master to make Masons at sight ; and for this purpose he may summon to his assistance such brethren as he may deem necessary.—*Const. Ohio*, 1842.

The Grand Master has the power of making Masons at sight, but only in a Grand Lodge, convened for that purpose.—C. F. C., *Fla.*, 1850.

It is the prerogative of the Grand Master to make Masons at sight; and for this purpose to summon to his assistance such brethren as he may deem necessary.—*Const. Neb.*

Grand Masters have the right to confer degrees, independent of subordinate lodges.—BLACKEMER, *C. F. C. of N. C.*, 1851.

From immemorial usage, the Grand Master of a Grand Lodge has power to assemble Masons, and confer the degrees upon a candidate, at pleasure.—*Res. Cal.*, 1851.

Grand Masters of Grand Lodges have power to assemble Masons, and confer the degrees upon a candidate, at pleasure.—*C. F. C., N. H.*, 1852.

No instance of it has occurred in Vermont, but the *right* has never been questioned in this jurisdiction.—TUCKER, *G. M. Vt.*, 1853.

From the whole premises, we deduce the conclusions which seem to be inevitable, from a calm survey of history and of the principles laid down in our ancient Constitutions, that the Grand Master has not the power to make Masons *out* of a regular lodge or Grand Lodge; that he has the authority to do so *in* either of these bodies, when regularly constituted, or may grant his dispensation to a lodge for the same purpose.—KING, *C. F. C. of N. Y.*, 1854.

In which opinion we coincide.—G. W. C.

The Grand Master has the power to do so in Grand Lodge or in a subordinate lodge.—HAYWARD, *G. M. Fla.*, 1854.

The Grand Master may make Masons at sight, in person and in a lawful lodge, and may grant a dispensation to a lodge for the same purpose.—*Const. N. Y.*

The Grand Master can not constitutionally grant a dispensation for, nor delegate his *prerogative* of making a Mason at sight.—HUBBARD, *Ohio*, 1853.

It is our belief that neither the Grand Master nor the Grand Lodge have the right to make Masons at sight; nor do we think they have possessed the power since 1717. That the Grand Master may, upon application to him, summon one of the lodges under his jurisdiction—not any number of Masons promiscuously; lay the petition before it; order the ballots passed; and, if found clear, initiate—thereby dispensing with time—we concede: but to grant that he possesses the sole power of determining who may or shall become Masons, and then to make them without the intervention of a lodge, is to subvert the entire groundwork of Masonry.—PARVIN, *C. F. C., Iowa*, 1852.

Since the time when the memory of Masons runneth not to the contrary, Grand Masters have enjoyed the high prerogative of making

Masons at sight, without any preliminaries, and at any suitable time and place—they alone being the judges of the propriety, the time, and the place. For so doing, no earthly power can call them to account: And they may call upon the Grand Lodge or any subordinate lodge, or any number of Master Masons, to assist; and when called upon thus, they are bound to obey.—HATCH, *C. F. C. of N. Y.*, 1850.

This lodge can not, and does not, recognize any inherent right, or power, or prerogative, in Grand Masters to make Masons at sight or will, out of a regular lodge, and must regard the exercise of any such power, not only as tyrannical, but in violation of the plain and unmistakable provisions of the ancient Constitutions of Masonry. This Grand Lodge can not recognize any other mode of making Masons than the one sanctioned by the immemorial usage of the Craft, namely: in a regular lodge, after previous notice and due inquiry into character.—*Res. Texas*, 1854.

Resolved, That in the opinion of this Grand Lodge, no Grand Master has the right to make Masons at sight, or at will, and that no man can be regularly made a Mason, except by a regular lodge, working under a regular charter or dispensation.—*La.*, 1853.

The Grand Master of a Grand Lodge possesses delegated powers only; and as the power to initiate, pass, and raise, are not delegated to a Grand Master, to be exercised at will, he can confer those degrees only in a subordinate lodge, and in accordance with masonic law and usage.—*Res. Fla.*, 1854.

We are aware that the law provides for his making Masons at sight; but it is a right which we deny to any one, be he Grand or Subordinate Master, unless done in the right way—in some place representing a lodge, in which is placed, in masonic form, the Holy Bible, square and compasses, with the requisite number of brethren.—JORDAN, *C. F. C., of N. C.*, 1853.

We find, in the *Old Charges and Regulations*, no principle or semblance of a principle that can be construed as a recognition of this inherent right claimed for Grand Masters. He can grant dispensations for new lodges, and for conferring degrees; but the right of members to say who are fit recipients of Masonry, can never be dispensed.—FOSTER, *C. F. C., Mo.*, 1853.

We can not concede that the Grand Master may make Masons, without regard to conditions or limitations. In this way only (after regular proposition, due inquiry, and ballot in a regular lodge,) can any person be lawfully and regularly accepted a Freemason. It is the prerogative of the Grand Lodge to make Masons at sight; and

if it is the prerogative of the Grand Lodge, it is not the prerogative of the Grand Master. His authority to do so, is a limited and qualified power, and can be exercised only "when the Grand Lodge is duly assembled."—C. W. MOORE.

All the authorities cited in proof of this power only exhibit an exact compliance with the regulation, that "no person shall be made a Mason, except in a regular lodge."—FULLER, *C. F. C., Tenn.*, 1852.

Resolved, as the opinion of this Grand Lodge, That the authority to confer degrees does not exist in the Grand Master, except in Grand Lodge, duly assembled, or in a subordinate lodge, organized in a constitutional manner, and in no case without due inquiry into the character of the candidate, and upon a unanimous ballot of the lodge.—*Wis.*, 1849.

Under no circumstances has a Grand Master a right to make Masons, or to authorize it to be done in any other way than is provided by the Grand Lodge over which he presides.—*C. F. C., Mo.*, 1850.

BURNS' CENTENARY LAYS.—No. 6.

BY T. WATSON, ARBROATH.

LEAVE ye now the laurel growing,
Break no holly boughs to-day;
Evermore the "leaves and berries"
Round his head will rustling play.
Bring ye but the flowering aloe,
Add to it the wreath he wears,
For the tree that fadeth never
Blooms but in a hundred years!

This memorial-day we greet him,
Dearest of the laureled band:
If the tones of mortal voices
Vibrate in the spirit-land—
If the waves of earthly feeling
Beat upon the heavenly shore,
We would with our gratulations
Mingle our regrets no more.

Lands of bards, proscribed or banished,
Witness our atonement all—
Hear the mother of the nations
To her distant daughters call,
“Honor Burns, our bard immortal.”
Hark! the vast response returns,
Booming o'er the world of waters,
“To the memory of Burns.”

What to this were old ovations?
What the laurel crowns of Rome?
Thus our race delights to honor
Him—the bard of heart and home—
Who, for sake “o' puir auld Scotland”—
Unrequited while he breathed—
Left us such a tuneful treasure:
Never was the like bequeathed.

Yet hath France her loved Beranger,
Worthy of her greenest wreath:
Alien tongues their names may utter
Lovingly with mutual faith;
So may Hope—her rainbow bending—
Bridge this day the narrow seas;—
Burns—Beranger—hope for nations
While they hallow names like these.

Wake the lyre—its greatest master
Had a harp of many strings;
Sing of him—he raised the lowly—
Almost hallowed homely things—
Opened up a world of beauty
All around—unseen before,
Where the weary rest at even,
And remember care no more.

But we have an evil spirit,
That the famous will defame,
Quick or dead—a ghoul insatiate—
England's scorn and Scotland's shame.
Hence, Detraction sanctimonious,
Take thy envious brood with thee—
Parasites, who, while they flourish,
Poison their upholding tree!

Yet the acorn of old Coila
Towers unscathed—a mighty oak,
Rooted in the heart of Scotland,
Proof against Time's felling stroke.
In its song-inspiring shadow,
Chaunt the mimic-singer bands;
And its boughs are trees of vigor,
Branching over many lands.

Soul of Burns!—our kindred spirits
Greet thee this memorial-day—
Thus we send our love by lightning
That requires no wiry way.
Thou hast past the fatal river—
Found “thy blissful place of rest;”
But thy mantle, lost forever,
Warms no other poet's breast.

THE ORIGIN OF FREEMASONRY.

THE ORIGIN OF FREEMASONRY is indeed involved in obscurity, from which there is no escape. We know it must have existed many centuries ago, and we believe it was the sanctuary in which reposed in safety every right principle of morality and virtue, and every truth which points out the nobility of man; in short, that within its secret chambers there reposed, during many centuries of darkness, the germs of that civilization which now so distinguishes this country and the most enlightened nations of Europe from the rest of the world. The great principles of our institution have ever remained the same, and in regard to them there is a remarkable degree of unanimity. This is because these principles have ever been inculcated at each initiation. We will suppose, in the first place, that they were communicated to every Apprentice taken into these Bunds or Lodges of Freemasons, which were the authors of so many works of art during the middle ages, as the rule of their life and conduct towards their fellows and the world.

It is safe, we think, to presume that all the governmental rules and regulations of the society grew up—were fashioned—as the necessities of these associations required. Hence it is that there

exists such an exact similarity in every land in the moral teachings of the Order, being based, as they are, upon the immutable principles of right and wrong. The near approximation, however, in the forms of government can be accounted for, under all the circumstances through which the institution has passed, only by regarding the force of the grand principles so often inculcated in the moral teachings of the Order, of the dignity of labor, the supremacy of moral worth over all adventitious circumstances, and the common brotherhood and common destiny of the human race—the carrying out of these principles necessitating a similar form of government.

What these teachings were in the earlier ages of our existence, as an Order, we only know from the intrinsic evidence of our secret ceremonies as unfolded in the various emblems and symbols of our Order. In only a few instances have we on record the rules—a few general ones—and regulations of Freemasons. These, where they have been authenticated, as collected from the ancient charges and regulations, are, by universal consent, taken and deemed landmarks of the Order, as much as a belief in God is a landmark, and in which no change can take place without destroying the universality of the institution. The most noted of these are the “old charges,” as collected and published by the Grand Lodge of England, in 1723, and which is contained in what has been called “the first masonic book ever published.” These “CHARGES,” which we regard as landmarks, contain the principles of the Order as above enunciated, and though there may exist manuscripts of an older date, they enunciate the same doctrines, and even if authentic, but add to the authority of the “old charges” of 1723, and confirm them as the chief authority, beyond which it is not safe to go. The compilers of these had undoubtedly before them all the documents we have recently found of an older date, and many more quite as authentic. These more ancient ones are therefore valuable only as relics of the past and as confirming, by their similarity, the correctness and reliability of the latter.

Aided by these relics of the past, by our knowledge of the nature of the institution, its present organization and recent history, to what conclusions can we safely come in regard to the origin, nature, design and effect of our form of government as exhibited in our system of Grand and Subordinate lodges.

Your committee have endeavored to solve this question to the satisfaction of themselves, and can come to no other conclusion than this: that at an early day the members of the masonic Fraternity

framed its form of government—in fact created it—of themselves, by their own sovereign power, and, as the creators, retained in themselves the right of change, as well as all other rights not expressly or by necessary implication disposed of in the grant, or such as are unchangeable from the very nature of its moral principles and its universality. In other words, we hold that all power existed primarily in the masonic Fraternity—in the people—who said before ever Freemasonry existed as an organization, “we will found an association primarily for our benefit and incidentally to benefit the world, upon certain great fundamental moral truths—naming them—and under certain restrictions we will disseminate our doctrines by the initiation, after certain fixed forms, of the profane into our mysteries.” Again, when the whole mass of the Fraternity had subsequently met together in a general assembly, they said, “we will call this a Grand Lodge,” and choosing a presiding officer for the time being, “we will call him Grand Master, or will call upon the oldest man present to preside.” Masons thus ever chose their own Master or Grand Master whenever they met, unless in process of time, the civil power, to which by their laws they were ever subservient, imposed a presiding officer upon them, and thus made a law of the order not only for themselves but for those to whom they should constitute their successors.

Brother O’Sullivan, of Missouri, in combatting our remarks upon the powers of Grand Masters, found in our report of last year, and in which we, among other things, denied the inherent rights of Grand Masters, brings up the fact that the civil power did sometimes appoint the Grand Master; but this only confirms our statement. The Grand Master thus appointed, was perchance forced upon the Craft, and the incident can not be used as authority except to prove that Masons “ever conform to the laws of the country in which they live,” and are peaceable and quiet subjects.

Whatever may have been the form of government under which the society acted from the General Congress at York in 926 A. D., to 1717, when the four old Lodges met in London, formed the Grand Lodge, and made regulations for its government, the conclusion of the whole matter is found in those “old charges,” collected and published by the authority of the Grand Lodge. Thereafter no Masons were to be made except in a Lodge having a legal warrant, and after certain formalities had been complied with. Certain qualifications were found then necessary for the holding of certain offices. *By the action of the whole Fraternity* the Grand Lodge became

a representative body, as the great increase of members necessitated. The three chief officers of a Lodge were constituted representatives, and as by the ancient charges these three must have past the degree of Fellow Craft at least before serving—that is, become Master Masons, the representative Grand Lodge became a body of Master Masons exclusively.

The whole Fraternity, subject to the ancient charges and the moral principles inculcated in the initiatory ceremonies—all landmarks of the Order—did all this ; granted all these powers ; created this representative Grand Lodge for their own convenience and the good of the Order, all which they had a perfect right to do ; and being the creator, the source of power, can change, limit or destroy the same, under the previously existing restrictions, and that, too, without violation of any of the landmarks of the Order. Hence there can be no inherent powers, either human or divine, belonging to Grand Lodges or Grand Masters. In fact no other powers or rights than those contained expressly or by a necessary implication in the Constitution of each Grand Lodge, and in those ancient charges of the Order.

Freemasons are proverbially peaceable, inculcating the doctrine “that no contention should ever exist except that noble contention of who can best work and best agree.” They pay due respect to their superiors in office. Freemasons are also human in their natures, affections and habits, and learn without being taught, in the Lodge, to respect station and wealth as well as worth and merit. They also, by long occupancy of any high position, come to think themselves there by a sort of divine or prescriptive right, and where information does not much abound, to claim prerogatives, and rights, and powers, which never pertained to them or their office. All this we know happens every day, and it is but rational to expect it. Hence the claims by Grand Masters, by virtue of their office, of the inherent and sovereign rights of Grand Lodges, which Grand Masters claim devolve upon them in their recess. All these are mere assumptions of power, and prerogative, and however often claimed, never yet made a right ; nor does their exercise prove anything except that power has been from time to time usurped, without complaint, and exercised without resistance. Can Brother O’Sullivan, or Mackey, or any other advocate for the sovereignty of Grand Lodges and their inherent rights, point to any other source as the origin of these rights and prerogatives than their mere assumption ? We think not. History says they have been all assumed where not expressly granted.

We will illustrate by the example of a discovery made by us within the year, namely, the true extent of the powers, prerogatives, &c., of Sovereign Grand Inspectors General, or recipients of the thirty-third degree of the Ancient and Accepted Rite. As possessing that degree, and having what power its possession does actually confer, we state without fear of contradiction that not a tithe of the power claimed, and often exercised by thirty-thirds, in fact exists, or ever existed; and that from the very beginning the greater portion of the power claimed has been mere assumption. For the first time, and within the last few months, we have seen and read a copy of the statutes, &c., of 1762, and of the Constitutions of 1786, which contain the whole fundamental law of the Ancient and Accepted Scottish Rite. These have been studiously, or, perhaps, carelessly concealed from the Fraternity, and in their stead we have had only the assertions of men ambitious of power and authority to back up their assumptions.

Admitting, for sake of the argument, that all the power which these statutes and Constitutions warrant is possessed by the thirty-thirds—yet these Constitutions disclaim all control over the first three degrees, wherever organizations of those degrees exist. In unoccupied territory a *Supreme Council* exercises the same rights that a Grand Lodge does in the same territory. They grant warrants to open Lodges and make Masons. The rank of a thirty-third is to be recognized by “every Lodge and Council of Perfect Masons,” and due honor is to be paid to them, &c., &c. Let us see what their peculiar rights and duties as thirty-thirds are. Section 2, of Art. II., of the Constitution of 1786, says: “The peculiar duties entrusted to them are to teach and give light to their brethren; to preserve charity, union and brotherly love among them; to maintain regularity in the work of every degree, and to take care that it is maintained by others; to see that the Dogmas, Doctrines, Institutes, Constitutions, Statutes and Regulations of THE ORDER, and especially of those of sublime Masonry, are faithfully observed and obeyed, and on every occasion to enforce and defend them; and everywhere in fine to do the work of peace and mercy.” Now, who is to be frightened at all these rights, powers, duties, &c., or to stand in awe of those claiming to exercise them? The youngest Entered Apprentice can do the same. The more the remainder of these statutes, which are for the working of the Order, are studied, the more limited will be found to be the rights and prerogatives of the High Princes of the Ancient and Accepted Scottish Rite.

We know not who framed the Constitutions of 1786, nor does it matter but little. Whoever framed them, no power existed in the framers to take from any other organization the rights belonging to it, or to absolve any one from a previous allegiance. In fact, by the Constitutions, they prohibit their successors from interfering in any jurisdiction already occupied, *and from meddling with the symbolic degrees*. Their action was to be confined to the Lodges of Perfection and to degrees above and including the Fourth, or Secret Master. The Rite of Perfection was a series of twenty-five degrees, for the government of which the statutes, &c., of 1762 were framed; the last of which was that of Sublime Prince of the Royal Secret. To this series, eight others were added by the Constitutions of 1786, many of the former changed, and a new Rite constituted. The agents of the Grand Consistory of Sublime Princes were called "Deputy Inspectors General," while the Constitutions of 1786 named the recipients of the Thirty-third Degree, "Sovereign Grand Inspectors General." The statutes, &c., of 1762 were adopted by the Constitutions of 1786, so far as they did not conflict, though many of them are necessarily obsolete. The powers of a Thirty-third are, however, quite limited, except in the demand of courtesy and show, and this was the point of our illustration. The *power* claimed by the Thirty-thirds has been, for the most part, the assumptions by ignorant and vain men, and their exercise has brought the Rite into disrepute; while its supposed ridiculous arrogation of powers has brought about confusion and want of harmony in many places, and subjected the whole Order to unmerited contempt.

In like manner the powers and inherent rights and prerogatives of Grand Masters and Grand Lodges have had their origin; for when we go back to the ancient record for the warrant of their authority, we find it mere assumption on the part of those claiming it. We find that all the power existed in the people—the Fraternity; that they made the institution, and as its creators, have delegated a portion of it to their Lodges, Grand and Subordinate, and the officers thereof. Every such grant of power is clearly susceptible of demonstration by the production of the grant itself, to be found either in the "*old charges*" of 1723, or in the Constitutions of our several Grand Lodges—or it does not exist. We do not believe in taking every thing on trust, and that we must not question this or that dogma, because it is asserted to be one of the ancient landmarks. Who can say that it is a landmark, unless it be a part of the ritual, or is found in the ancient charges?

We come to the conclusion, then, that Grand Lodges have no other powers than those contained in their Constitutions, or in those "ANCIENT CHARGES," which are, by common consent, recognized as universal, and the general Constitution of the Order. The Grand Lodge of England, in 1723, recognized the "*old charges*" as the fundamental, governing law of the whole Order—as the "Constitution of Freemasonry," in the correct signification of the word; and all subsequent Grand Lodges have given them the same recognition. These constitute the fundamental law of the Order, which can not be changed, and the institution at the same time remain universal. Under this fundamental law, each Grand Lodge was organized, commencing with the Grand Lodge of England, in 1721; and when organized, has adopted such particular regulations for its own government as circumstances seemed to require. These regulations, peculiar to each jurisdiction, are no more binding upon another than is the Constitution of one of the States of this Union binding upon the inhabitants of the others. Indeed, our American form of government bears so striking an analogy in all its forms to the form of government of the Masonic Institution, that were all other evidence wanting, it intrinsically contains the proof that Masons had a hand in its formation.

The Constitution and laws of the United States are common to, and binding upon all the people of each and every State, as the ancient charges and landmarks are, upon the whole Fraternity of Freemasons. Whatever is of a general and universal nature, not local, but of a national importance, has been entrusted under the Constitution to the General Government. No State, community or individual, can properly violate its provisions; but yet there are no powers belonging to the General Government or which it can properly exercise by implication merely; none save those clearly contained in the Constitution itself. All others are reserved to the States or to the people. So it is in the masonic organization, as evidenced by the ancient Constitutions, as found in the "*old charges*" of 1723.

But to continue our analogy, as the best method of expressing our ideas; the citizens of each State, having through their representatives, formed a general government for general purposes only, reserving to themselves all other powers and rights not thus expressly granted, have also delegated another portion of their rights and powers to another organization, namely, a State government, making all its powers subordinate to those general powers granted

to the General Government, and yet giving it a more particular control over the affairs and interests of each individual State; yet even in this grant of power, every right not expressly granted, *was reserved to the citizen, in his individual capacity.* So it is in the form of government in this Institution. The Masons meet, through their delegates, and form a Grand Lodge, in all its powers ever subordinate to the general Constitutions of the Order, confined in all its operations to its own jurisdiction, and limited to the express provisions of its articles of formation. All other powers are reserved, and belong to Masons in their individual capacity.

But the analogy extends even farther, and we continue our illustrations because it is more familiar than any other that could be adduced. Most of our States, all in fact, in a more or less complete form, are composed of little democracies, or communities, in which all citizens take a direct part in the transactions of government, such as the common school district and town of New England, the townships and counties of the Middle and Western States, the counties and parishes of the South and South-West. In like manner the Freemasons of each community form a Lodge, and meeting together as a pure democracy, make their own laws and legislate for themselves in all their own private and particular concerns, always obedient to the will of the majority when properly expressed, and ever subservient to the grants of power they have made through their delegates to their respective Grand Lodges, and to the general Constitutions of the Order.

Such is the nature of our organization, and with a proper understanding of it, is dissipated into thin air the, shall we say absurd, ideas of the inherent rights and powers of Grand Lodges and their original supremacy over Subordinate Lodges and the Craft.

After this illustration of the nature of Grand Lodges, their rights, powers and duties, that of Grand Masters will require but a word. They briefly possess none other than those directly conferred upon them in those "*old charges*," and in the Constitutions of their respective Grand Lodges, or such as are absolutely essential and necessary to the proper performance of the duties imposed upon them by those Constitutions and charges. All inherent and other claimed rights and powers not thus granted or by a necessary implication to be inferred, never existed, but have been, in every instance, a mere assumption of power, the continual exercise of which, never becomes perpetuated into a right.

LETTER FROM ERNESTINE.

Her New Home—The Review—Punshon—The Prairie Fires—A Thunder Storm.

DEAR BRO. MOORE:—There was a promise given months ago, when we parted that beautiful evening upon the banks of the Ohio, that the REVIEW and its many readers should be held in kindly remembrance; and that occasional greetings from “prairie land” should assure them that new scenes and new friends could not dim the memory of the old. I am here, you see, to redeem my promise. Do you know that I really feel as though I had found a *friend*, whenever I meet a gentleman who is a Mason, especially if he takes the “REVIEW”—for though I can not respond to the mystical signs or language of your Order, there is still a sympathetic feeling, which may be mine by inheritance—a secret bond of union as it were, that establishes at once good feeling and faith between us, especially if, like yourself, Bro. Moore, he has spent many years of a useful life in the active service of your benevolent Order. It does me good to meet with such, and at parting my heart, if not my lips, always says fervently—“God speed a cause in which such noble spirits are enlisted.” I have as yet had but little opportunity of forming such acquaintance here, but I am told there is a lodge in our enterprising little town, well sustained, and I trust and believe there will be found among its members those who, walking by the “light” therein received, and shaping their lives by the “square and compass” shall add many a stone of beauty and utility to the Temple whose proportions are already so fair and beautiful.

I can not say to you how much like the face of a dear familiar friend the REVIEW seems, in its monthly visits to our cheery fireside. There is always a cordial welcome awaiting it, and many an hour of pleasant communion is thus silently spent with the absent and loved. We have been very much interested with your “Freemason among the English Churches;” and, *apropos* to this, I must say how much I have envied you, or rather longed to share with you, the privilege of listening to such ministers as the Rev. W. M. Punshon. If he *speaks* as well as he *writes*, the world can not but be better for his life. We are greatly indebted to you for so rare an intellectual feast, as presented to us in his book of lectures and sermons. They are all fine, without exception, but for purity of thought and beauty of

diction, I think his lecture upon JOHN BUNYAN has seldom been equalled. There are few hearts whose pulses will not quicken, few eyes that will not yield tears while reading this rare production of a gifted soul. There is something in it that speaks in direct and most welcome tones to every heart. All true lovers of the beautiful and practical combined should procure and read this valuable work. I must plead guilty to the charge of staying at home all day Sunday to read the book aloud, believing it would be worth more than half a dozen ordinary sermons, and many-fold more fascinating.

With the "prairie State" I am much pleased, and if at times my heart goes tearfully back to the old homestead by the river-side, or kneels sorrowfully by the blessed graves in the churchyard there, I trust it only gathers fresh strength and courage for life's battle from these remembrances, and returns to the home of its adoption better fitted for the duties before it, and more truly grateful for the blessings still its own.

Lincoln is an enterprising, rapidly increasing little town of some two thousand inhabitants. It is right in the midst of a beautiful prairie and will, I doubt not, in time, become a place of considerable note. It is the county seat of Logan—has a fine Court house, and has already five or six neat churches of different denominations, although the place yet, I believe, is but five years old.

Raised among the hills of southern Indiana, a prairie was something of a novelty to me when I first came to the State, and I never tire, these windy March nights, of watching the *fire* spread rapidly and silently over them. Oh! it is grand, magnificent! It reminds me at times of a city burning, or again of the camp fires of some great army on the eve of battle. Were it not that far abler pens than mine have long ago described such scenes in a manner I could never hope to equal, I might perchance attempt the same—as it is, I forbear. The only real objection I have to the State is the heavy winds, but they tell me I shall soon get used to them. A few days ago a "select few" of us thought we would improve the pleasant day by going on a fishing excursion a mile or two across the prairie. The walk to the creek was delightful, but we were scarcely seated, rod in hand, before the darkening heavens and distant thunder warned us of an approaching storm; so granting the fish a respite for the present, we turned our faces homeward. But the storm came on even more rapidly than our quickened steps, and soon the darkness was upon us as a cloud. A storm upon the prairie! I wish I could describe it to you—but my pen would fail. I could not help looking back, even

in our haste, at its terrible grandeur. Like a vast "pillar of cloud," it came rolling over the wide plain, and the air was heavy and *black* with its wrath, while the lightning played about us and the thunder burst heavily above us. It was sublimely beautiful—but I must confess, Bro. Moore, I yielded more to the desire to seek shelter from its fury, than the poetical feelings its grandeur awakened! But He who rules the tempest was in our midst, and led us safely on. We reached the home of a friend just as the clouds opened above us and deluged the thirsty earth with a heavy shower. It was my first view of a storm on the prairie, and I hope it may be my *last*—unless safely housed from its wrath beforehand.

Am I becoming tedious? If so—condense and curtail to proper limits, by way of a reminder for the future.

As ever and truly,

LINCOLN, Ills., April, 1860.

ERNESTINE.

THE CHARITY OF SILENCE.

"But by all thy nature's weakness
Hidden faults and follies known;
Be thou, in rebuking evil,
Conscious of thy own."

"Still to a stricken brother true."

"THE charity of silence!" Who heeds the full import of this? Who pauses to think of its deep, practical signification, its untold, unmeasured power? Look at it: just a simple sentence, the linking together of but four words; and yet how eloquent, how beautiful in its touching appeal! Take care how you turn from it with that careless, half audible expression, "as if *that* were not easy enough!" I tell you it is not "easy enough," at least in the way you look upon it. The charity of *silence*.

There are other and more popular demands for the exercise of "charity," and those, to the credit of humanity be it spoken, which do so much in their effective power to bring something of heaven to our miserable earth;—a glorious agency for shedding light and hope and gladness over the darkened, sorrow-stricken and suffering; but grand, glorious, efficient as all this may be, can you look into your own hearts and say before God and your own conscience, "it is

enough?" Food for the famishing ; raiment for the destitute ; encouragement for the desponding,—necessary as they are, and obligatory as they may be upon every favored child of Adam, yet, is there nothing more ? no farther duties ? Are there no social obligations, no mutual responsibilities, no moral requisitions, no *soul*-needs ?

Why, then, was this "charity of silence" ever enunciated, and why so solemnly enjoined ?

You understand it, possibly, as applying to the dead—those who have "thrown off this mortal coil," and are sleeping down, down in the voiceless chambers of the tomb ; to those who when in life,—its action, its conflicts, temptations, and bewildering mazes,—sometimes had their "faults ;" towards such you conceive this charity to be exercised. Those frailties you are to remember no more, or only to palliate, extenuate, forgive.

I am glad that this much you *are* willing to understand ;—thankful that sentiments so lovely and redeeming were ever so embodied and pointedly enforced in the masonic creed ; but allow me to ask, is not this "charity of silence" to be of no avail *to the living* ?

You may be lenient to the errors of the dead, as you should be ; you may be silent on all that pertains to the weakness of their breathing humanity ; but yet, to *them*, of what account is it ? It adds nothing to *their* repose, soothes no aching, repentant feeling ; rights no wrongs, atones for no thoughtless utterances, no harsh judgments, no unkindness !

Then let me ask if the "charity of silence" has not a broader, deeper meaning ; if it does not demand a larger, more practical exercise ; and if *masonic* principle does not specially require it ? I imagine there are none who would not freely admit and deprecate the world-wide evil, the deadly mischief of idle words, malicious insinuations, misrepresentations ; in fine, the whole machinery of that satanic agent, "slander !"

Who does not see communities broken up ; families sundered ; individuals murdered, absolutely "done to death," by this malignant but invisible, intangible destroyer ; and yet, *who* are responsible ?

I answer it is *you*, and *you*, and *you* ; every one of you who take no heed to the charity of silence, and do not exercise it when occasion demands.

"Charity *thinketh* no evil," much less *utters* it ; and unless each one of you is willing in the light of eternity to stand charged, it may be, with the blood of a fellow-being, see to it that you think and act upon this solemn responsibility. The opportunities for doing this

are endless. *You* know when a look, a word, an assent, may do a mischief; when a credit may be destroyed; a reputation blighted; a heart broken; and you know just as well how they may be prevented, or at least guarded and defended.

Cherish, tenderly as you will, the memory of the dead; but by all you hold dear to yourselves in honor, peace, happiness,—in the abiding approval of conscience, and the hopes of a blessed hereafter—*think of the living*, and remember,—

“THE CHARITY OF SILENCE.”

March, 1860.

DELTA.

THE BRIGHT FRATERNAL TIE.

BY BRO. H. GRATTAN CURRAN.

ALL HAIL the hour, whose welcome wing
 Its holy influence sheds around,
 That wakes our hearts, in fervid spring,
 To bless the spell by which we're bound.
 Frail phantoms lure and leave our youth,
 Guile charges sterner manhood's eye,
 But ours the trust, and ours the truth,
 The changeless, bright, fraternal tie.

The vestals at the gushing fount
 Of morn returned the altar's flame—
 The guarded fire, too pure to mount
 From aught save that untainted beam;
 But holier far—no single ray
 Is poured upon our mystic rites—
 The full, Eternal orb of day
 Our shrine of adoration lights.

The golden tint—the sapphire's blue,
 His thousand glories there descend;
 Each heart reflects some worshiped hue,
 And all in one bright homage blend.
 Oh! bless the hour, and bless the tie,
 The holy compact sealed above;
 And bless—oh! bless the hearts that vie
 In fullness of fraternal love.—*Lond. F. M. Mag.*

MASONIC INSTITUTES.

SEC. II.—THE SUBORDINATE OFFICERS.

1. *The Stewards*.—Every lodge is generally provided with two of these useful officers. Their duty is to regulate the expenditure of the lodge by providing every article that may be necessary for its use ; and in doing this, they are not to be biased by the opinion of any other brother, but conscientiously to adopt such measures as, in their judgment, may be most conducive to the advantage of the lodge. They are not to incur any unnecessary expense, but to provide every thing at a reasonable rate, and to take especial care that no waste is made in any article appropriated to the consumption of the brethren. They are not authorized to wear any clothing different from the rest of their brethren, except the official jewel attached to the sky blue collar, which is a silver cornucopia.

2. *The Secretary*.—The Secretary is an officer of great importance, and is distinguished by a silver jewel of two pens saltier-wise. In very numerous lodges the office is so onerous that a salary is awarded to him ; and in others he is frequently exonerated from the payment of dues. And it has been ruled by the Grand Lodge of England that in either case, although contributing nothing to the funds, the Secretary shall be entitled to the benefit of all the charities equally with other members of the lodge (provided his dues to the Grand Lodge have been duly paid), as a just recompense for his services. Besides which, all other rights and privileges are reserved. He may originate motions himself, or speak on those which are brought forward by others, and vote on every question which comes before the lodge.

His duty is to issue the summonses ; and he is expected to attend the lodge punctually, that he may enter the proceedings on the minutes, and read them at all meetings of the brethren, whether regular or emergent. For this purpose it is necessary that he keep a correct register of the names and addresses of all the members ; and make the legal returns to the Grand Lodge. He must also keep a true account of the payment of all fees, dues, and subscriptions, giving notice to every member who is in arrear ; collect all fines and pay them over to the Treasurer ; and he is bound to detail in the summonses all propositions and other matters of business which may be intended to be brought forward at the lodge, in order that the members may have timely notice, and not be taken by surprise.

3. *The Treasurer.*—This officer is annually elected by the members, by ballot, on the sound principle that the contributors ought to have the sole control, by means of their own Treasurer, over the funds of the lodge. His duty is to receive all fees, dues, fines, and contributions. The Treasurer is to pay, from the lodge fund, all current expenses, together with any extraordinary demands which may be made by the Worshipful Master in writing, for private charities or other unusual payments; and we are inclined to think, although the Constitutions contain no such rule, that it would be equally satisfactory to the Master and the lodge, if the by-laws should require this document to be countersigned by the Secretary. The accounts must be fairly entered in a book which should be opened for inspection at every meeting of the lodge, that the members may know how their subscriptions have been applied, and how the balance stands; and be also cognizant of the names of the brethren whose quarterly contributions are in arrear. The Treasurer's jewel is two keys in saltier.

4. *The Orator.*—In the continental lodges we find an officer called by this name, whose business is to relieve the Worshipful Master from the most burdensome part of his duty, by delivering charges and instructions to newly initiated brethren, and ventilating and explaining any detached subject that may profitably engage the attention of the members. In our Anglo-Saxon lodges the office is not retained, if it ever existed, which is at least uncertain; and we confess that we have never met with an instance of it. A writer, however, in the "*Freemason's Magazine*," (1855, p. 508,) says that "in some lodges the name is borne on the books, but no active official corresponding to it seems ever to have been appointed. This is to our loss; one can not turn to any of the old accounts of Masonry without seeing that the Orator occupied a very influentially beneficial part in a lodge, as the educated spokesman and expositor of Craft principles to the initiated, or to the world externally on public occasions. But with the usual slovenly inattention to the early and purer spirit of Masonry, characteristic of our degenerate days, the Orator has, like the chaplain of a corporation, been voted a bore, and grown obsolete. I sincerely trust that the Orator, who might really be considered the schoolmaster of the lodge, will no longer be abroad, but reassume his place at the right hand of the Worshipful Master, which he occupies in some old engravings of masonic ceremonial I have in my possession.

5. *The Lecturer.*—In some English lodges during the last century, a Lecturer was often appointed, although not absolutely recognized

by the Grand Lodge. He was a kind of Deputy Master, and took his seat in front of the pedestal. His duty was to relieve his principal from the trouble of delivering the legitimate lodge lectures in each of the degrees, when the Worshipful Masters, being men of substance, were placed in the chair to give a *prestige* to the lodge without being able to perform its duties. In the present state of education and enlightenment, when almost every individual brother is not only able to work the lectures, but also to express his opinion correctly on any subject which may be mooted, we see no absolute necessity for the office.

6. *The Chaplain*.—The cognizance of the Chaplain is a Bible within a triangle, although the Book of Constitutions is silent respecting it, except in the parallel office of Grand Chaplain. His duty is to assist the Worshipful Master at the opening and closing of lodges, and receiving candidates; by prayer; and to preach on public occasions. Some lodges are in the habit of appointing laymen to the office; but the custom is bad, and ought to be avoided. If no clergyman should happen to be a member of the lodge, the office of Chaplain had better remain in abeyance, and the usual prayers be repeated by the Worshipful Master.

SEC. III.—THE ASSISTANT OFFICERS.

1. *The Tyler*.—The Tyler, or Outer Guard, whose business it is to keep off all listeners and cowans to Masonry, and see that no brother approach the exterior avenues of the lodge without being duly prepared, is, in reality, a serving brother—although an essential assistant officer—who receives a stated salary for performing the duties of his office. His jewel or cognizance is a sword. The laws relating to this officer are peculiarly stringent. He is chosen annually by the members, who may remove him at pleasure, if he conducts himself improperly or violates the laws of Masonry, by a majority of votes at any regular lodge—due notice having been given in the summonses, that every brother may be cognizant of the proceedings against him; and being so dismissed, he is forever excluded from the benefit of the charities.

A Tyler is no unimportant officer of a masonic lodge. He guards the external avenues with fidelity and discretion, and preserves inviolate the sacred precinct. Without a Tyler our lodges would be imperfect: we should be liable to the intrusion of the cowan and profane. Whether meeting on the highest of hills, or in the lowest of valleys, we are indebted for our security to the Tyler alone. If a lodge were not closely tyled, how could Masonry be practiced or its

secrets transmitted? Who could attend to the moral precepts proceeding from the chair if he felt himself subject to momentary interruption? The officers would be useless, and the lodge a nonentity in the absence of the Tyler; and therefore, his vigilance ought not to be stinted of its reward.

2. *The Deacons.*—These officers are distinguished by a silver jewel of a dove. They form the medium of communication between the Worshipful Master and his Wardens, and it is their duty to see that all orders and commands are punctually obeyed. In the primitive lodges the Worshipful Master stood in the east, and both the Wardens were placed in the west; and the office of Deacons, in their appointment towards the latter end of the eighteenth century, is simply explained to be—the one, “to carry messages from the Master to the Senior Warden;” and the other, “to carry messages from the Senior to the Junior Warden, that they may be regularly dispersed round the lodge.” The Wardens’ columns are under the superintendence of the Deacons. When the lodge is at labor, that of the Senior Warden is elevated; and when at refreshment, that of the Junior Warden is substituted. Dr. Mackey has discovered notices of the appointment of Deacons in the United States as early as 1777. It is certain, however, that they were not acknowledged in England at that period, or their names would appear in the minute-books of Grand and private lodges, which they do not. Did the office originate in the United States?

CHAPTER IX.

THE WARDENS.

SEC. I.—CONDITIONAL PRIVILEGES.

1. *Deputies of the Worshipful Master.*—Of the Wardens, who are officers of equal importance with the Master of a lodge, we shall have much to say; for on the punctual performance of their duties the welfare of the community in a great measure depends. They are the legal deputies of the Master, and in case of his death or removal, the Senior Warden, or in his absence, the Junior Warden, will act as the Master in summoning the brethren to meet, until the next election of officers.

2. *Time of Incumbency.*—It must be distinctly understood that a Warden can not be considered eligible to be elected to the Master’s

chair, until he has held, and actually executed the duties of his office for one entire year, *i. e.*, from the usual time of installation in one year to the same period in another.

3. *Members of Grand Lodge.*—During his actual tenure of office as a Senior or Junior Warden, the incumbent is a *bona fide* member of Grand Lodge; and not only entitled to vote himself on all questions which are brought before it, but to substitute any Master Mason of some lodge as his proxy in case of unavoidable absence. On this practice Noorthouck thus remarks:—"A latitude is here allowed to suit the conveniency of officers, under a restriction wisely provided, and which, for the welfare, no less than the credit of the society, ought to be strongly enforced. Nothing is more usual than to accommodate a young Mason as soon as possible with a Warden's jewel (even from another lodge, if it can not readily be procured in that wherein he was made), in order that he may see the Grand Lodge as a matter of amusement. And what is the immediate consequence of this gross indiscretion? The Grand Lodge in quarterly communication is a convocation of the Fraternity, by the deputies from their several lodges, to deliberate on the general interests of the society; each of which sending their Master and two Wardens, it follows that there are commonly twice the number of Wardens as there is of Masters present in that assembly. Therefore, if a great part of these Wardens should at any time consist of young inexperienced members who have not attained a due conception, either of the nature of the assembly, or of the business in which they find themselves called upon for a voice, a hazard is incurred unbecoming the prudence of any public body of men whatever. *

Now if it should so happen that an improper or unqualified person is elected Warden, the same evils are likely to ensue; although he will be undoubtedly entitled to all the privileges of the office, and if he serves his full year he may be elevated to the chair of the lodge, thus perpetuating inefficiency. And hence the members should be very cautious in their selection of these officers, lest a future Master should, by ignorance, error, or indiscretion, endanger the reputation of the lodge.

4. *Eligible for the Chair.*—But although either of these officers shall have executed the duties of their respective offices for the full period, he will not be entitled to the rank of a Past Master, until he has been installed as the Master of the Lodge; but he will be eligible

* "Anderson's Constitutions," edited by Noorthouck, p. 361.

for election to that office, even though the service shall have been under two separate Masters. If a Warden should die during his year, the Worshipful Master is competent to appoint another brother in his place; but the substitute will not be qualified for the chair, as he will actually have executed the office for a part of the year only; and his qualification can only be by his reappointment to the office, at the succeeding election.

5. *Full Service Indispensable.*—Cases may possibly occur, in which a lodge inadvertently elects a Warden to the chair who has not absolutely accomplished his year of servitude. But such a proceeding not only displays a loose and careless system of management, but will also constitute an undoubted breach of masonic law. Yet, after the installation has been completed, he will legally be the ruler of the lodge, and competent to initiate, pass, raise, and perform all other duties attached to the chair, and at the expiration of his official period will be entitled to all the privileges of a Past Master.

SEC. II.—INQUIRY WHETHER A WARDEN CAN CONFER DEGREES.

1. *Arguments in the Negative.*—There exist among the Fraternity two conflicting opinions on the question whether a Warden, in the absence of the Worshipful Master, is competent to confer degrees; or rather, two hostile interpretations of the law. One party argues that the Constitutions do not confer on the Senior Warden the primary right of ruling the lodge in the absence of the Worshipful Master; for, according to the express words, the right is merely conditional, *i. e.* in case no Past Master shall be present. The phraseology of the Constitutions on this point is perfectly clear and express, and not liable, one would suppose, to perversion or mistake, and to give the argument fair play we quote it *in extenso*:—"In the Master's absence, the immediate Past Master, or, if he be absent, the Senior Past Master of the lodge present, shall take the chair. And if no Past Master of the lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the lodge."

By this law it is clearly provided that during the temporary or permanent absence of the Master, as the case may be, the Senior Warden may summon the lodge but not rule it if there be a Past Master present. Some are of opinion that, even in such an extreme case, the Senior Warden, although competent to rule the lodge, ought not to assume the Master's chair, to which he has not been installed, but to occupy a seat in front of it, in accordance with the practice of Grand Lodge, as a token of his incompetency to perform the highest rites of the Craft, because the chair is for installed Masters only, and

no initiations can be legally performed from any other place in the lodge. If these premises be correct, it follows as a matter of course, that, being a mere *locum tenens*, he has no power to initiate, pass, or raise—for the terms “rule a lodge” do not embrace the privilege of admitting candidates.

Those who take this view of the question say a Senior Warden, at his investment, receives an authority, in the absence of the Master, simply to rule the lodge, but not to make Masons. But, according to the old charges and regulations, the Worshipful Master promises and solemnly declares at his installation, that no person shall be admitted into the lodge without previous notice, and due inquiry into his character; that he will not administer, or cause to be administered, any rite or ceremony that may be contrary or subversive of our ancient institution; and that no brother shall be advanced to a higher degree, except in strict conformity with the laws of the Grand Lodge. It is principally on this declaration, as an installed Master, that his power of making Masons rests; for without these preliminary steps he could not possibly become Master of the lodge. Now it is clear that the Senior Warden is under no such bond, nor are any such powers conferred upon him, and consequently he can not, under any circumstances, substantiate a claim to similar privileges.

The party whose arguments we are now stating, do not, however, pretend to deny that, if a Senior Warden were actually to initiate, pass, or raise a candidate, he would incur no penalty, nor would the brother be disentitled to the privileges of Masonry, who had thus irregularly received his degrees.

2. *Arguments in the Affirmative.*—On the other hand, a numerous party, contend that the Senior Warden, in the absence of the Master, is fully competent to perform every magisterial act, because he is not merely the representative, but absolutely and *bona fide*, for the time being, the Master of the lodge. And they quote the ancient charges, and some American authorities, in proof of the fact.* The old regulations of Masonry, framed in 1720, they contend to be absolutely conclusive on the subject, by providing that, “in case of death, or sickness, or necessary absence of the Master, the Senior Warden *shall act as Master, pro tem.*, if no brother is present who has been Master of that lodge before; for the absent Master’s authority reverts to the last Master present, though he can not act till the Senior Warden has congregated the lodge.” And at their revision in 1723, the right is

* See the *Freemasons’ Magazine*, 1857, p. 439.

distinctly asserted, that "if the Master is deposed or resigns, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, *in the Master's absence, he fills the chair, even though a former Master be present.*"

Again; they think it would be a great hardship on the Senior Warden, who is thus authorized by the Constitutions to rule the lodge, if he should be restricted from performing any administrative act which such a situation implies; and it would be still harder upon candidates who stand on the books for initiation, if they from time to time were refused their degree, because no Past Master was present to confer it. Under all these circumstances, they conclude that the authority of the Warden, in the absence of the Master, is in every respect supreme. That he is competent to open his lodge, transact the regular business, appoint committees, receive reports, confer degrees, and do all other things appertaining to the usual routine of business as fully and completely as the Master himself, and his acts are invested with the same authority; in a word, that he is really and truly Master of the lodge for the time being.

The present form of the constitutional provision on this subject in the United States is as follows: the Senior Warden succeeds to the duties of the Master, and fills the chair when he is absent. If the Master goes abroad on business, and is absent until the next stated time of election, the Senior Warden occupies his place as a matter of course; and although it was formerly held that, in such cases, the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, or, in his absence, upon the Junior Warden, even though a former Master be present. But the Wardens will generally, as a matter of courtesy, request any Past Master to take the chair, on account of his experience and skill in conducting the business of a lodge. Nevertheless, such Past Master holds his authority under the Senior Warden, because he can not act until the latter congregates the lodge. If none of the officers be present, nor any former Master to take the chair, the members, according to seniority and merit, shall fill the places of the absent officers.

SEC. III.—RESPONSIBILITIES.

1. *A Warden's Deputy.*—In the absence of a Warden, the Master may appoint any member of the lodge, being a Master Mason, to supply his place; but if the Warden makes his appearance during the evening, the substitute should at once resign his seat and jewel

to the right owner. If the Senior Warden towards the middle of his year should announce an intention of absenting himself from his duties for any length of time, on account of a protracted illness, press of business, or absence from home, his Junior does not succeed him *ex officio*, for he has no legitimate claim to do so, nor is the Master under the absolute necessity of appointing him temporarily to the office. Such a course, we admit, is very often practiced; although the Junior's qualification for the chair of the lodge at the expiration of his year would be perfect without it; while the Senior Warden by any protracted absence would be undoubtedly disqualified (because he would not have completed his noviciate), by allowing a deputy to perform the duties of his office for a large portion of the year. It would, however, be better for the Worshipful Master to appoint some other member of the lodge to fill the Senior Warden's chair *pro tem*.

2. *The Warden's Columns*.—In all public processions of the Craft it was formerly usual to distinguish the Wardens by two columns which are placed near them in the lodge to denote whether it is at labor or refreshment; the former being under the care of the Senior Warden, and the latter under that of the Junior Warden.

3. *Delinquencies and Punishments*.—No brother ought to be nominated to a governing office until he has satisfactorily proved himself worthy of promotion by a regular and uniform attendance on his duties as a private member or an assistant officer, by being always present when the lodge is opened, discreet in council, obedient to lawful commands, intelligent in the acquirement of masonic knowledge, and, above all, quiet in behavior, decorous in conduct, and a lover of the institution for its intrinsic merits only. A brother who has thus substantiated a spotless reputation, may be safely entrusted with a governing office; and if all our Masters and Wardens had accomplished such a probation as this, there would be fewer delinquencies and less need of penal laws.

4. *Past Wardens*.—A Past Warden is not entitled to wear the collar and jewel of his late office; but if he is about to remove to a different part of the country, the lodge may furnish him with a certificate, stating that he has creditably and legally passed the Warden's chair. And such a certificate, under the circumstances, is essential for a Past Warden; because when affiliated to another lodge, and capable of giving proof that he has actually served his year as a Warden, he is eligible for election as Worshipful Master of the lodge in which he has been accepted as a member, provided the by-laws do not contain any disqualifying impediment.

SONS OF PHILANTHROPY.

Ye sons of philanthropy, brothers of charity,
 Yours be the praise, now, of angels above,
 The widow, the orphan, ye know no disparity,
 All! all share your bounty and brotherly love.

When sickness bows down both the weak and the poor,
 Like *men* ye relieve, and like *men* ye redress;
 To the wretched ye ope hospitality's door,
 While your deeds are enrolled in the hearts that ye bless.

May ye prosper and flourish, till time it shall end,
 And the *heaven-born work* be the *last that shall fall*;
 Whilst the compass that guides on each brother and friend,
 Shows the heart which it points to—humanity's call.

May *harmony, love*, tune each chord, and the soul
 Be the map where philanthropy's boon is engraven;
 May discord and strife never reign with control,
 And your last Lodge of all be the—Grand Lodge of Heaven.

LETTER FROM IOWA.

“The Fathers! Where are they?”

BRO. MOORE :—Although we have been in the “West” a sufficient length of time to discover that the theorem—“all men meet on the level,” has become a corporate part of our creed, yet it is with great timidity we venture to say,—“We hail from the “West!” To stand upright in the East, conscious that the full orb'd Sun lets fall his rays full upon us, to realize that we are a fixed Star in the clouded canopy that spans the vault of Experience, and that thither all turn for instruction as toward the Mecca of their hopes, is calculated to inspire us with courage. But to feel that we are at least but a satellite revolving around a central Sun, disseminating only those truths and tenets *rehearsed* to us, is a far different thing. We come constantly in contact with fuller orb'd and more brilliant meteors, whose scintillations startle us; we are overpowered with the superior force of their logic and are driven back upon ourselves

with naught to console us save the hastily rendered verdict,—“So young!” As though the tender shrub did not bid fair with careful culture to vie with the monarch of the forest in the later conflicts this mundane sphere must encounter! And when the creaking limbs, falling bark, and dull cutting of the grub at the foundation proclaim too unerringly that the dispensation granted by the Supreme Architect draws nigh its close, who shall keep intact the “mystic tie” if these poor lambent meteors in the west, do not proffer their aid?

We are all traveling o’er life’s tessellated squares, and one by one our brethren fall by the way-side, weary with the march of life. But a few weeks since we were called to perform the sad duty which strikes home to the heart of every Mason—that of consigning to the tomb the clay tenement from which the spirit of our dearly beloved brother, “Professor Smith,” had winged its way, in obedience to the summons of the Grand Master above. He was truly a “Ripened Sheaf,” whose hoary head the frost of seventy-five winters had bleached to snowy whiteness. His work on earth was well formed, square and true; and though his body is consigned to the tomb, his memory is revered; and as we silently and tearfully deposited the last token of our love and hope upon his remains, we knew his spirit would bloom again in the garden of Paradise, and realized that in dying he but commenced to live.

In his younger days he was a Pilgrim to that far off country so resplendent with ancient reminiscences and Masonic lore, and toward which every true and ardent Mason’s thoughts tend; and though in that “Holy Land” he found not the Mystic Temple rising an everlasting monument of our Order, he stood uncovered on Mount Moriah, and gazed upon the spot pointed out as the spot where once that pile reared its reverent head. Mount Olivet, too, claimed his attention, and oh! how our young heart envied him when he spoke of visiting a “Lodge” within the walls of the sacred city!

But a few moments before he died, while the death film was gathering over his eye, he called the attention of his brethren to a “masonic” procession he *imagined* was passing, naming the different ones thereof, and among them the brother who was expected to perform the last rites at his tomb. Then bidding his friends a heart-felt, fond adieu, he passed the portals of the inner chamber, and we truly felt that his work, so true on earth, would nothing lack when tried by the square of the Grand Master above.

HIRAM.

BENTONSPORT, Iowa.

SHOULD THE CONSTITUTION BE OBEYED?

BRO. MOORE :—Will you allow me room in the REVIEW to propose one or two queries to our Grand Master of Masons in Ohio. I do not wish to be accused of any want of respect for our Grand Master, in asking these questions, for both as a man, a Mason, and an officer I entertain for him the warmest personal and fraternal regard. Indeed I think we have rarely had a more competent or efficient Grand Master ; and this is one reason why I am surprised at an apparent neglect of a plain provision of the Constitution of our Grand Lodge. But that distinguished officer can probably give us a good and sufficient reason for this sacrifice of a law, and *that reason* is what we desire. I have heard much conversation among the Craft on the subject ; and as *all* would be pleased with a satisfactory explanation, I venture to suggest, if the Grand Master will be kind enough to enlighten us, that he do it through the pages of the REVIEW—where all the Craft can read it.

The facts are these : The Constitution of the Grand Lodge declares that “The Book of Constitutions, hereto attached, this Grand Lodge does recognize and adopt as the fundamental Laws, Rules and Regulations for the government of Masons.” Now, that “Book of Constitutions,” among many other things, contains the following provisions.

“The present Grand Master shall nominate his successor for the year ensuing.” Why does not our Grand Master do this ?

“The Grand Master hath an inherent right to nominate *and appoint* the Deputy Grand Master.” This prerogative our Grand Master has entirely ignored, and allowed the Grand Lodge to *elect* the Deputy.

“The Grand Lodge shall meet four times a year statedly, for Quarterly Communications.” This Rule, also, has been utterly neglected, and but one stated meeting of the Grand Lodge has been held annually. Is the Grand Master justified in thus neglecting a positive Constitutional law ?

“No Lodge shall make any man under the age of twenty-five years.” Is not the Grand Master aware that the Lodges throughout the State are initiating men under twenty-five years of age ? And is he justified in permitting a “fundamental law” to be thus violated by the Lodges in his jurisdiction ?

“Apprentices must be admitted Fellow Crafts and Masters only” at the meetings of the Grand Lodge; and yet this is *never* done, but the degrees of F. C. and M. M. are conferred in the subordinate lodges.

I might go on to name several other provisions of our “fundamental law” that are either totally neglected or constantly violated. Understand me, Bro. Moore, I bring no charge against our Grand Master in the discharge of his official duties; but I wish to know *why* these laws are violated or neglected? And, further, if these laws, which are said to be “fundamental,” can be thus set aside or violated with impunity, why may not others? If the Grand Master can neglect to hold a stated meeting of the Grand Lodge four times a year, as our “fundamental law” requires, why may not others neglect equally imperative obligations? If the subordinate lodges can initiate a man of but 21 years of age, when the “fundamental law” for the government of the Craft in this State says that the candidate must be 25 years of age, why may we not initiate them at 18 years of age? I trust the Grand Master will explain these things to our satisfaction.

Yours,

JUNIOR WARDEN.

NOTE BY THE EDITOR.—We are satisfied that “Junior Warden” is sincere in making the above inquiries. He simply finds the laws he refers to, as existing in our Constitution, and wishes to know *why* they are not enforced. He does this, too, without intimating any dereliction of duty on the part of our Grand Master, but with the single object of procuring an explanation. The most casual observer, who examines our Constitution, will see that *something* is wrong, and that the wrong exists in the *law*—not in the *Grand Master*. We hope that officer will explain the matter, that all the Craft may understand it; and if the *law* is wrong, let it be amended, repealed, or altered.

ED. REVIEW.

A MASTER should study the interest of his Lodge, and the happiness of its members. How shall we make the meetings of the Lodge attractive? How induce among the members active zeal in behalf of the good cause?

Tidings from the Workmen.

OHIO.

DE MOLAY ENCAMPMENT, No. 9.—In the late printed Proceedings of the Grand Encampment of Ohio, De Molay, No. 9, is represented as at Norwalk, in Huron county. Bro. Bromley requests us to state that this is a mistake. De Molay Encampment, No. 9, is located at Republic, in Seneca county, and has been ever since it was organized. The Grand Encampment once gave its consent that De Molay *might* be removed to Norwalk, by a majority vote of its members; but such vote has never been obtained. Communications to that Encampment should therefore, be directed to Republic, Seneca county, Ohio.

NEW YORK.

UTICA.—The Commandery of Knights Templars, at this place, installed their newly elected officers on the 5th of April last. Their Asylum is one of the finest in the State, and fitted up with devices and emblems appropriate to the use of the Order. On the occasion alluded to it was crowded with a gay and brilliant assemblage of

“Fair women and brave men,”

and presented a splendid appearance.

Sir Knight E. S. Barnum installed the Commander elect, who in turn inducted his subordinate officers into their respective offices. After the ceremonies, a most eloquent and instructive discourse was delivered by Sir Knight Rev. D. W. Bristol, which was listened to with marked attention. A Glee Club furnished some excellent music, and the evening was one of rare enjoyment.

ILLINOIS.

TUSCOLA.—A new Lodge has recently been organized in this place, which promises to be a prosperous and useful one. Bro. Jas. Davis is W. M.; J. McGinnis, S. W.; A. H. Butler, J. W.; S. Alcock, Sec’y. From the reputation for masonic zeal and intelligence of these brethren, we are persuaded they will make their new Lodge equal to any in that region.

WISCONSIN.

BRANDON.—Our good brother Worth writes from this place,—“Masonry has never been in so prosperous a condition in this State as at the present. By prosperous, I do not mean the numbers made, but the quality of material used and superiority of work. If our Grand Master is continued in office, and is assisted by our present able Grand Lecturer, in a few years Wisconsin will be able to boast of as many good and finished workmen as any of the older States : in fact we are almost ready now to challenge ‘the rest of mankind’ on excellence of work.”

We are glad to hear such encouraging news from the North-West, and like the “laudable ambition” indicated by the above letter. Go on, brethren, let your motto be “*to excel*.”

MICHIGAN.

GRAND ENCAMPMENT.—At the recent session of this Body, Sir D. B. Tracy, of Mt. Clemens, was elected G. C.; Thos. Norman, G. G.; C. Luce, G. C. G.; G. A. Strong, G. Recorder.

A mistake occurred in the REVIEW, recently, in announcing Bro. Tracy as Presiding Officer of the Grand Council of Michigan : he is the third officer of that Body.

MISSISSIPPI.

EULOGY.—A new Lodge has recently been organized here by the name of Eulogy Lodge. The officers are : J. C. Byrd, W. M.; B. F. Byrd, S. W.; B. C. Lovin, J. W.; J. F. Howe, Sec’y. The officers and members are of the best class of Masons,—intelligent, active, and earnest to learn, and whose standing in community will command respect and influence. They promise the new Lodge shall make its mark among the workmen, and do its full share in the completion of the Temple. We wish them entire success.

GRAND BODIES.—At the last session of the Grand Lodge of this State, D. Mitchell was elected G. Master; W. A. Champlin, D. G. M.; — Becket, S. G. W.; C. T. Bond, J. G. W.; R. W. T. Daniel, Gr. Secretary.

In the Grand Chapter, G. M. Hillyer was elected G. H. P.; G. W. Perkins, D. G. H. P.; W. A. Champlin, G. K.; E. D. McGehee, G. S.; R. W. T. Daniel, Gr. Sec’y.

A correspondent in that State writes us the annual meeting was well attended, and the best spirit and feeling prevailed among the Craft. We are always glad to hear from Mississippi, and of the prosperity of the Order there. Some of the most influential and intelligent Craftsmen in the Union are to be found there.

MINNESOTA.

A GRAND CHAPTER has been organized in Minnesota, and bids fair to exert a favorable influence on the Craft in that beautiful State. A. T. C. Pierson is the G. H. P.; R. S. Alden, D. G. H. P.; O. T. Hayes, G. K.; A. E. Ames, G. S.; Geo. W. Prescott, *St. Paul*, G. Sec'y. The organization took place on the 17th of December last.

MISSOURI.

ST. LOUIS.—A brother sends us a list of the officers of a portion of the Masonic Bodies in St. Louis, which we give for the information of our numerous subscribers in that State. We have not room for the names of *all* the officers, but give the name of the first, together with that of the Secretary.

PRIDE OF THE WEST LODGE, No. ——. Wm. Burden, W. M.; Jno. Grether, Sec'y.

GEORGE WASHINGTON LODGE, No. 9. J. W. Crane, W. M.; I. P. Donaldson, Sec'y.

OCCIDENTAL LODGE, No. 163. H. N. Looker, W. M.; Wm. Brown, Sec'y.

POLAR STAR LODGE, No. 79. A. J. Ham, W. M.; J. S. Roberts, Sec'y.

MT. MORIAH LODGE, No. 40. W. McBrooke, W. M.; Thos. Hayward, Sec'y.

BEACON LODGE, No. 3. Jos. W. Branch, W. M.; Aug. Kreickhous, Sec'y.

ST. LOUIS CHAPTER, No. 8. Jas. W. Barry, H. P.; David Brownlee, Sec'y.

BELLEFONTAINE CHAPTER, No. 25. Jos. Crooks, H. P.; W. McBrooke, Sec'y.

Our Pocket.

AFTER THE FESTIVAL.—The dreams of life—what are they? The echo of a reality—the shadow of a substance—the premonition of what shall be when existence shall be divested of all that is fictitious, and permanency and unchangeability become the heritage of man. Who does not dream sometimes? And who has not pondered deeply and seriously upon the dim shadowings? There is something mysterious, and yet sublime, in the whisperings of midnight—the shadowy revelations made to the tired sleeper, when physical manhood seems to have given place to the free activities of the immortal part.

We had been at a festive meeting: the Lodge had been at active labor; and after this was done the stewards had furnished a collation, where a pleasant hour was spent in social conversation and the interchange of fraternal courtesies. At home again, and asleep; but the mind was busy, and the festive scenes of the evening were again passing before us. One by one the brethren had retired, until but a few were left. It seemed now to be a strange place—a hotel, at which some of the craft were to remain until morning, and the dreamer among the rest. On enquiry at the office, he was informed that he must return into the festive hall, to remain until morning—alone. With much reluctance he did so; but how changed in an hour! How oppressive is the silence and loneliness of a

“ Banquet hall deserted ! ”

There is a desolation about it, a sad and solemn loneliness that is painful to contemplate. But to remain in such a place, *alone*, during the whole night—it was rather more than the philosophy of the dreamer could endure. To recall the hours of joy, the social hilarity, the festivities and the buoyancy of spirits, and then to face them all, *alone*, to commune with them, and

“ Ask them what report they bore to heaven,—”

it was like the solitude of the grave, and meeting face to face the consequences of human conduct! The agitation of mind was such that the dreamer awoke—and was glad to find the whole was but a dream, but so like to the reality that the thoughts and emotions produced were not allayed for days or weeks.

“ 'Tis sair to dream ! ”

INDEPENDENCE HALL.—We noticed in some of the papers, recently, that it was proposed to remove this venerable building, located on Chestnut street, Philadelphia, and replace it with a new and modern structure. We hardly know what the vandalism of the age will *not* propose; ere long! That building, so hallowed to Liberty, so connected with that immortal paper, the Declaration of Independence,—that building, from the tower of which the old bell, at the adoption of that “Declaration,” in clear ringing tones, “proclaimed liberty throughout the land,” and when the contest was closed in

victory at Yorktown, rang out again its peals of joy to a redeemed people—*tear down that old Temple of Freedom!* The very thought is treason.

Mr. Everett, the greatest living orator of this land, and one of the purest patriots, once remarked in a speech in Boston:—"On the Fourth of July a deed, which not France nor England nor Rome nor Greece can match in all their annals, was done at Philadelphia, in Independence Hall. Let Philadelphia guard that hall as the apple of her eye. Let time respect and violence spare it, and the ruthless hand of embellishment have mercy upon it. Let every stone and every brick and every plank and every bolt, from the foundation to the pinnacle, be sacred. Let the rains of heaven fall softly on the roof, and the winds of winter beat gently at the door. Let it stand to the end of time, second only to Mount Vernon, as the sanctuary of American patriotism. Let generation on generation of those who taste the blessings of the great Declaration pay their homage at the shrine, and deem it no irreverence, as they kneel in gratitude to the Providence which guided and inspired the men who assembled therein, to call its walls salvation and its gates praise!"

RENOUNCING.—A Mr. Lanergan, of East Cambridge, Massachusetts, who recently died, was not only a Mason, but a Catholic. Before his decease he was required by the Priest to renounce his masonic fealty before he would *shrive* him—that is, receive his confession and absolve him from his sins. This is another instance of the impropriety of admitting Roman Catholics to our Lodges. They regard their duty to the priests as paramount to all others, and never can be safely trusted with the mysteries of Masonry. We have never known a case where a Roman Catholic Mason, in view of approaching death and upon the requisition of his priest, did not renounce Masonry. The man who has no more sense than to believe a priest can exclude him from heaven in the hereafter, or can pardon his sins and secure him entrance into a better life, is certainly not a suitable candidate to be admitted among us. Beware of Rome—beware of her priests, when Masonry is in the issue, for they are its sworn, eternal foes. A late writer very justly remarks,—“The priests wish no secrets but among themselves: the confessional discovers all others to them.” Roman Catholicism and ancient Freemasonry are irreconcilable antagonisms, and must forever be.

BEAUTIFUL INCIDENT.—During the visit of the Governors and Legislatures of Tennessee and Kentucky to Ohio, last winter, the following incident occurred. It was at a collation, furnished by the Louisville press. In the midst of the good feeling prevalent on the occasion, the following was proposed:—"To Ohio." At this our much valued friend and Brother, Hon. T. B. Fisher, of the Ohio Senate, from Marion county, arose and responded as follows:

"GENTLEMEN: I come from that part of Ohio near the place where the brave but unfortunate Col. Crawford fought his last battle, and died in the service of his country, defending her frontier from a savage foe. My earliest

recollections are associated with a frontier life, and the alarms and fears from invasion from a savage foe; but most prominent among these recollections was an event which occurred at the time when war sounded her tocsin on the northern frontier, and news came that General Harrison was surrounded by British and Indians at Fort Meigs and would be enabled to hold out but a few days against such a formidable enemy; and in that event the whole frontier would be exposed to the tomahawk and scalping knife of the merciless savage. On a gloomy evening of that most gloomy time, I shall never forget that a band of Kentuckians marched up and encamped before my father's door. I shall not attempt to describe the joy that event produced, but will simply say that the next evening after the Kentuckians had proceeded on their march, when my mother placed me in bed and impressed upon my lips the maternal kiss, she whispered in my ear—'Sleep in peace, my child, to-night, for the brave Kentuckians are between us and the cruel Indians.' And now, gentlemen from Kentucky and Tennessee, permit me to say, that should the time come (and God grant it may be far distant,) when disunion shall rear her head in the North, and your frontier be exposed to the most dreaded enemy, be assured that Ohio is between you and that foe, and that you, too, like my own *dear mother*, may confidently whisper to your wives and little ones,—'*sleep in peace!*'"

We tried to read the above two or three times, but the heart *would* swell and the tears *would* come before we got through. If any one can read it *without* a tear, we envy not his heart or nature. Such sentiments as therein uttered, are the cords which bind our Union together in bonds more enduring than links of steel, and which all the fanaticism in the country will be powerless to sever.

WHAT DOES HE MEAN?—One of our respected masonic cotemporaries uses the following language with reference to a "Masonic Female College" in a certain State:—"We wish it God speed in its efforts to advance the intellectual culture of the future mothers of the rising generation." *Future mothers of the rising generation!* We thought the "rising generation" had mothers already; or are they to have others in the future? What *does* the good brother mean by this singular expression? Why not say "the mothers of the future generation;" or, the "rising generation who may become mothers;" or, just say—"the girls," and have done with it.

HISTORICAL ACCURACY.—On opening a recent number of the LADIES' REPOSITORY, which is edited by a Doctor in Divinity, we found an article on National Airs, written by an "Honorable." In closing a sketch of the origin of "Yankee Doodle," the "learned historian" says,—“In less than thirty years from that time, Lord Cornwallis and his entire force marched into the American line at Saratoga, to the well known tune of 'YANKEE DOODLE.'” Up to this time we had innocently supposed that Cornwallis surrendered at *Yorktown*—not Saratoga, and that *Burgoyne* had been captured at the latter place. What reliance can be placed upon the historical accuracy of the residue of this article, we do not know.

Editorial.

BRO. JAGGERS AND THE UNITED BRETHREN.—We have received an article from our excellent friend, Bro. James E. Jagers, of Calhoun, Ills., in reply to the abuses and falsehoods heaped upon him by the U. B. Church and its "Telescope." We must decline publishing for two reasons: It is not exactly the kind of literature for the pages of the REVIEW,—we can not stoop to a level with the Telescope. And, besides, nothing which that sheet can say will injure Bro. Jagers, whose character is above reproach.

Secondly: It is a waste of time to bandy words with such men. It is said of the great Dr. Witherspoon that, "when injured by any person, it was impossible, by every effort, to persuade him in public to say one word" in his defence. A story is also told of the venerable Dr. Beecher that, when a young man, walking across the fields one evening with a work on theology in his hand, he saw in the dim twilight a small animal in the path before him, which seemed indisposed to give the way, the Doctor hurled the book at it, and the consequence was that his clothes were saturated with an *effluvia* not altogether agreeable! Some years after the good Doctor was abused very much by some theological —, and the Doctor was advised by a friend to strike back. He replied that he had once thrown a whole volume of divinity at a skunk, and found it *worse* than labor lost; —he should never do it again! Our advice, therefore, to Bro. Jagers is—*never to make battle with such an animal.*

THE WAY EAST.—Wishing to go to Philadelphia in March last, we concluded to try the route via Columbus, Steubenville, Pittsburgh, and the Pennsylvania Central R. R., and we feel free to commend it to all others going East. The distance from Columbus to Pittsburgh, via Steubenville, is some thirty miles shorter than by way of Crestline and the P, Ft. W. & C. road—besides being *much* more pleasant. The Pennsylvania Central is *the* road; —for solidity, smoothness, comfort and security we doubt if it has an equal in America; and if the passage across the mountains is made by day-light, the scenery is an ample compensation for the trip. If you prefer a night ride—well, we took a berth in the sleeping car on leaving Pittsburgh, went to sleep and slept soundly until next morning, and awoke to find ourself near Philadelphia! If any one wishes a more pleasant and speedy transit from Cincinnati to Philadelphia, they will have to go—*by telegraph!*

NEW YORK AND ERIE R. R.—We had not been on this road for two years, and had concluded never to try it again while it was under the control of that miserable compound of impudence, stupidity and rapaciousness—Moran. It was then in a wretched condition, and apparently going to ruin fast as possible. On returning from New York, recently, knowing it was in charge of Mr. Minot, we concluded to try the road again. We found it in good order, the cars comfortable, the conductors gentlemen, and every thing as agreeable

as could be desired. Mr. Minot has imparted new life to the whole system by which the road is worked, and its freight and passenger business has returned as if by magic. Travelers taking the way of Buffalo or Dunkirk, will find the N. Y. & E. by far the best route to New York city. A ride on a fine steamer down the Lake is delightful; and then a ride on the New York and Erie road will furnish *variety*. We tried the Lake Shore road, but found, what is always the case where a monopoly exists, but little regard to the comfort of passengers: We had to ask three or four times, in behalf of a suffering child, before we could succeed in procuring a drink of water for it. On the Lake you are secure from such annoyances, and *should* be on the Railway.

RESTORING TO MEMBERSHIP.—In the Grand Lodge of South Carolina, recently, and also in that of Mississippi, it has been decided “that when a Mason is expelled by his lodge, and the Grand Lodge is satisfied that the expulsion was unjustly inflicted, and the party was not guilty of the crime alleged against him, the Grand Lodge possesses the power not only to restore him to the rights and privileges of Masonry, but *also to membership in his lodge.*” We can not see any other result when, on an appeal to the Grand Lodge, and on a re-hearing on the merits of the case, the appellant is acquitted. Such a decision certainly restores him to precisely where he was before the charges were preferred against him: if he was a member of the lodge then, he will retain his membership after the highest tribunal has declared him not guilty of the charges. If this be not so, then a man may be deprived of his membership in the lodge though guiltless of any offense. It is different where a man has been expelled, acquiesces in the decision, and afterwards is restored by the Grand Lodge: in this instance he is restored to his general standing in the fraternity, but not to membership in the lodge from which he was expelled.

A NEW AND INVALUABLE WORK.—Bro. S. Hayden, of Athens, Penn., has been engaged for years in collecting materials for a historical work of great interest to the Craft,—WASHINGTON’S MASONIC HISTORY, WITH HISTORICAL NOTES ON THE EARLY LODGES IN AMERICA. This may not be exactly the title of the book, but it will answer to give its character. Bro. Hayden is one of the most careful and industrious collectors we have ever met; and with a keenly discriminating mind, and a memory that never loses a fact, he has gathered material for his book such as we had no idea was accessible or in existence.

On our return from New York, recently, we spent two or three days with Bro. Hayden, at his quiet home, and was permitted to examine his papers. We were most deeply interested in them, and feel sure that we can promise our friends a book, when it is issued, worth buying—worth reading—worth preserving,—by far the most valuable acquisition to the masonic archæology of this country that has ever been published; and, withal, *reliable*.

The volume will probably be issued the coming fall, in one large volume of about 600 pages. The price is not yet fixed, but we feel confident that every Mason who procures a copy will regard it as a rare treasure.

LAMB-SKIN APRONS.—There is no masonic dress so neat and appropriate as the lamb-skin apron; indeed it is the *only masonic dress*. We are now prepared to furnish them, either plain or trimmed in blue or red, for Master Masons or Royal Arch. A Lodge or Chapter, with every member dressed alike in these aprons, presents a beautiful and attractive appearance. Besides, it is so cheap a dress, that all can afford to procure it. The price is from *one dollar*, for plain white aprons, lined and stringed, to \$2.00 and \$2.50 trimmed in blue or red, with or without the emblems.

We suggest to our friends who wish to appear in uniform dress on the approaching Festival of St. John, to send us their orders *early*. We have the finest lamb-skins that can be procured in America, and we are satisfied we can please the brethren in this matter. What say you, Lodges that intend to celebrate in June, to procuring a uniform dress—the real “badge of a Mason,” of the most beautiful and attractive kind? Send for one for each member of your Lodge, and send *early*.

We can also supply COLLARS, JEWELS, DIPLOMAS AND BLANK BOOKS, prepared expressly for Lodges and Chapters—cheap and good.

A WORD FOR OURSELF.—Necessary absence from home and subsequent illness have prevented us from using our own pen much for the present number; but our friends have well supplied our lack of service. We hope they will continue their favors, and thus add variety and interest to the REVIEW.

THAT POETRY—by “A Mason’s Daughter,” will not quite do. “Hannah” must try again, and not be discouraged at a first failure. It is for *her* benefit we decline publishing, believing, if she perseveres and studies hard—writes and re-writes, that she will one day glow as a star of the first magnitude. To write poetry *well* is what few can do—especially at first effort. Try, until something is produced of which you will be proud in the hereafter. Will you?

INDIANA.—The Grand Lodge of Indiana will meet in Annual Communication at Indianapolis, on Monday 28th of present month. We respectfully request our friends who may have unsettled accounts with this office, to send the amount by their Delegates to the Grand Lodge: We shall be present in person, or by proxy, to settle accounts and give receipts, and we are extremely anxious to have all settled up. Let us “square up,” brethren, and begin anew—the future will then glow with a brighter tint.

The Grand Chapter will meet at Indianapolis on Tuesday the 22d of this month, where we hope to meet many of our old friends.

IOWA.—The annual session of the Grand Lodge of Iowa, will commence on Tuesday the 5th of June next, at Burlington.

We hope to be present at that Grand Lodge in person, and request our friends who may have unsettled accounts with this office, to forward the amount by their Delegates to the Grand Lodge: we should be pleased to see them there in person, and grasp the hands of all our old friends in that State.

ST. JOHN'S DAY AT ANDERSON, INDIANA.—The brethren at Anderson intend having a grand Festival on Saturday the 23d of June, to which they invite the members of surrounding lodges. Having accepted an invitation to deliver the Oration on that occasion, we expect to see a host of our Indiana brethren and enjoy with them a rare good time. *So mote it be.*

WEST UNION, OHIO.—The brethren of West Union Lodge, No. 43, will celebrate the anniversary of St. John the Baptist, on Saturday the 23d of June next. They extend a cordial invitation to neighboring Lodges to unite with them, and we have no doubt they will have a good time.

THE GRAND LODGE OF MISSOURI will hold its annual session at St. Louis, commencing on the 4th Monday (28th) of the present month.

Bro. I. P. Donaldson, of St. Louis, will have bills for the REVIEW, (if we are not present ourself,) and is authorized to give receipts for payment. Our friends in that State who may owe for the REVIEW, will please forward by their Delegates to the Grand Lodge.

STEWART'S PORTRAIT OF WASHINGTON.—DEVEREUX & Co., publishers of the Mount Vernon Record, 132 South Third street, Philadelphia, have issued a splendid lithograph copy of Stewart's Portrait of Washington: also, one of Martha Washington, to correspond. The proceeds of the sale of these interesting Souvenirs go to aid in the purchase and repairs of Mount Vernon. Every family, therefore, should procure them, as they form an elegant parlor ornament, and the purchase aids in a noble work. Price of each picture, \$1 00. They will be sent by Express, free of charge, on receipt of the price.

They also publish a beautiful illuminated edition of Washington's Farewell Address, and no house in the land should be without it: price, \$1 00. They also publish the Mount Vernon Record, a monthly quarto, and most interesting work, at \$1 00 a year. Send and get it.

DEMIT, or DIMIT?—Our brother who writes us on this subject is right. The word is *Dimit*, not *Demit*. The latter indicates expulsion, degrading, or to let down: the former to *dismiss*, or to *let go*.

PORTRAIT.—We are indebted to some unknown friend for a splendid portrait, in cabinet size, of Bro. W. C. DAWSON, Grand Master of Masons in Georgia from 1843 to 1856. It is a fine specimen of the Lithographic Art, and is published at the Office of the Masonic Signet & Journal, Atlanta, Georgia. Thanks to the kind donor.

CAPTAIN HURD.—Our good Brother, Captain Hurd, is again with his passenger Steamer on the Upper Mississippi, running between Galena and St. Paul. Our friends going that way should inquire for Captain Hurd, and put themselves under his care: we will vouch for their comfort and safety.

Literary.

FRIARSWOOD POST-OFFICE, from the press of D. APPLETON & Co., New York, is an interesting little story. It can be had at the store of RICKET, MALLORY & Co., Fourth street.

THE PIONEERS, PREACHERS AND PEOPLE OF THE MISSISSIPPI VALLEY. By WILLIAM HENRY MILBURN. Published by DERBY & JACKSON, New York.

Pioneer life and character has long been a fruitful theme; and Mr. Milburn, in these Lectures, has evidently depicted western life at an early day in a very attractive style. We have not leisure to read the book, but have heard it spoken of in terms of high commendation. The work is for sale by RICKET, MALLORY & Co., Fourth street, Cincinnati.

A VOYAGE DOWN THE AMOOR: *With a land journey through Siberia, and incidental notices of Manchooria, Kamschatka, and Japan.* By PERRY McDONOUGH COLLINS, *United States Commercial Agent at the Amoor River.* Published by D. APPLETON & Co., New York.

Here are revelations from a stranger land,—a new region just opened to the knowledge of Americans—and just becoming deeply interesting. Mr. Collins, too, from his official position, has had fine opportunity for observation, and his volume will prove deeply interesting.

For sale by RICKET, MALLORY & Co., Fourth street.

LETTERS FROM SWITZERLAND. By SAMUEL IRENEUS PRIME. SHELDON & Co., New York: RICKET, MALLORY & Co., Cincinnati.

Every thing is read that comes from the pen of Mr. Prime, for he is one of the finest descriptive writers in America. These letters from Switzerland, with admirable illustrations on wood, will serve most pleasantly to beguile the hours of rest, and enable one to see Mountain Land of Europe without the expense and time of a journey thither. Get it, by all means, and read it.

THE BIBLICAL REASON WHY: A family guide to Scripture Readings, and a hand-book for Biblical Students. Published by DICK & FITZGERALD, New York: For sale by RICKET, MALLORY & Co., Cincinnati.

The author has not seen proper to put his name to this book, but its merits are winning for it an extended reputation. It has been recommended by some of the ablest men in the land, and is, doubtless, a very valuable acquisition to the family library.

PUNSHON.—If you wish a book possessing all the attractions of romance—yet eloquent—pure, refining, get PUNSHON'S LECTURES. Price \$1 00: sent from the REVIEW Office by mail free of postage on receipt of the price.

CONSTITUTIONS ANCIENT et ACCEPTED RITE. We are indebted to the courtesy of Bro. Robt. Macoy, of New York, for a copy of this work, with the Statutes, Regulations, Institutes, &c., by Albert Pike, 33d. It is got out in superb style by Bro. Macoy, and will be a valuable addition to masonic libraries. Bro. Macoy will accept our thanks.

THE GOSPEL IN BURMAH; *with the story of its introduction and progress among the Burmese.* By MRS. MACLEOD WYLIE. SHELDON & Co., New York.

This is a very interesting "story," and reveals the features of Missionary life in one of "the dark corners of the earth." We commend it to the attention of those who are more interested in the welfare of heathens abroad, than for those at home.

For sale by APPLEGATE & Co., Main street.

NAPOLÉON III. IN ITALY, AND OTHER POEMS. By ELIZABETH BARRETT BROWNING. Published by C. S. FRANCIS & Co., New York. For sale by RICEY, MALLORY & Co., Fourth street, Cincinnati.

This little volume by a writer well known to fame, will well repay a perusal, as it reveals some aspects of present antagonisms not comprehended by all.

ANSWER TO HUGH MILLER AND THEORETIC GEOLOGISTS. By THOS. A. DAVIES. This work involves a geological controversy, with the merits of which, *pro* or *con*, we are not acquainted. Published by RUDD & CARLTON, New York.

For sale at APPLEGATE's, 48 Main street, Cincinnati.

MORAL DESIGN OF FREEMASONRY, *deduced from the Old Charges of a Freemason: to which is added THE VISION OF ACHMED; A Masonic Allegorical Poem.* By SAMUEL LAWRENCE, D. G. M., Editor of the Masonic Signet & Journal. Published at the Signet & Journal Office, Atlanta, Georgia.

This work, besides the Poem, comprises Six Lectures, by our talented cotemporary, based upon the Old Charges, and will well repay a diligent and careful study.

NASHVILLE JOURNAL OF MEDICINE & SURGERY.—This is an interesting Medical magazine of 95 pages monthly, published at \$3 00 per annum, *in advance*, at Nashville, Tenn. Edited by Prof. W. K. Bowling, M. D., assisted by Dr. R. C. Foster, and Bro. Geo. S. Blackie, M. D.

We do not hesitate to pronounce this a model magazine, and assure our friends that it is all that it claims to be. Its editors show great ability, and regularly deal out to their patrons a large amount of valuable information relating to Medicine & Surgery. J. K. M.

THE HYGIENIC & LITERARY MAGAZINE.—This is a neat looking octavo journal of fifty-four pages, "Devoted to the hygienic, literary and educational instruction of the people." The numbers before us are replete with matters interesting not only to the professional, but also to the non-professional; and consequently well adapted to the office or parlor. Published at Atlanta, Ga., by M. A. Malsby, at \$2 00 per annum, *in advance*. J. K. M.

NEW YORK MEDICAL PRESS.—A weekly Journal of Medicine & Surgery, published at \$3 00 per annum, *in advance*. Nos. 14 and 15, of Vol. III. of this excellent magazine is before us, which upon a careful perusal are found to contain many articles of interest to the Medical student or practitioner. We heartily commend the "Press" to the Medical profession.

Will the Editors please furnish the back numbers of the present volume, as we wish them to bind? J. K. M.

Married.

At the residence of the bride's father, near Chesterfield, Illinois, on the 22d of March last, by Comp. Rev. James H. Barger, Comp. Chas. W. Weer, of Burke Chapter, No. 53, Carlinville, Illinois, to Miss Clara A. Ibbetson, all of Macoupin county.

*The occasion was glorious on that joyful day,
When Companions assembled their tributes to pay
To our worthy Companion and his Most Excellent bride,
Who has chosen from our numbers one faithful and tried.*

On the 3d of April, 1860, in New York City, by Rev. Wm. S. Mickels, Comp. A. C. Shur, of Cardington, Ohio, to Miss Sarah E. Doty, daughter of Bro. S. Doty, of New York.

On the 3d of April last, by Rev. J. F. Hutchison, Comp. A. W. Maxwell, to Miss Mary E. Stevenson, all of Henry county, Indiana.

In Delphi, Indiana, on the 10th of April last, by Rev. J. R. Eddy, Bro. Jonathan L. Knight, to Miss Maggie A. Leonard, eldest daughter of Bro. D. Leonard, P. M. of Mount Olive Lodge, No. 48.

With the above notice we received a bounteous supply of delicious cake, and thereby shared in the joy of the happy couple. We send Bro. Knight and his lovely bride our best wishes that their union may be the auroral of a new day; and though *Knight* may dwell in their habitation, it may be gemmed with *stars* of unusual brilliance.

Loved and Lost.

DIED, on the 28th of December last, in Blue Rock, Muskingum county, Ohio, Bro. Madison Dye, a much esteemed member of Anchor Lodge, No. 283.

The Lodge adopted appropriate Resolutions in relation to the death of Bro. Dye, but our rules forbid us publishing them.

— At his residence in Vermillion county, Indiana, on the 25th of December last, Bro. Charles Trowbridge, aged 62 years.

He was buried with the honors of Masonry, and his remains were attended to the grave by an immense procession of his brethren and friends. He was an upright man and devoted Mason.

— In Marysville, California, on the 4th of February last, Bro. John T. McCarty, in the 82d year of his age.

Bro. McCarty was a member of Marysville Lodge, No. 9; also of the Chapter, Council and Encampment at the same place, of which last body he was the G. C. His remains were followed to the grave by a large procession of the Fraternity and citizens, where the Templar burial services were performed by Sir J. E. Stevens, G. C.; and Rev. Sir Geo. B. Taylor, P., of Marysville Encampment. Bro. McCarty was an upright man and devoted Mason. He leaves a widow and orphan child to mourn his early death.

— On the 9th of February last, Mrs. Sarah J. Bunnell, wife of Bro. Stephen Bunnell, Secretary of White Water Lodge, No. 159, White Water, Indiana. She was beloved by all who knew her; her life was that of the devoted christian, and she has now "entered into her rest."

— At Enterprize, Florida, Feb. 18th, 1860, J. E. Miles, aged 38 years, a worthy and beloved Brother of Chester Lodge, No. 288, Morrow county, Ohio.

Brother Miles was born at Chesterville, Ohio, where he resided until 1853, when he removed to New York City, where he has been engaged in business, which was prosecuted with zeal and untiring energy, until a complete failure of his health, when he was induced by friends to seek a more genial climate, *but alas! it was too late*: he only left a large circle of friends to die among strangers.

His remains were removed to Chesterville, the place of his nativity, where he was buried with the honors of Masonry. A large procession of Brethren of Chester, Mt. Gilead and Fredericktown Lodges, as also a large number of his old friends and associates followed him to the grave; Rev. E. Hyatt, Master of Chester Lodge, conducting the ceremonies. Thus has fallen a good man, highly esteemed by all who knew him: his work is done, and his death is deeply lamented by his numerous friends and associates. Peace be to his ashes.

— At Bowling Green, Indiana, March 13th, 1860, Mrs. P. A. Gordon, wife of Bro. Harrison Gordon, of Clay Lodge, No. 85, aged 40 years. Mrs. Gordon was a lineal descendent, of the fifth generation, from Oliver Cromwell, who, in 1654, was declared "Protector of the Commonwealth of England." She was of a kind, benevolent disposition; and was warmly attached to the masonic Fraternity, of which her husband has long been an esteemed member. May God comfort Bro. Gordon in his affliction.

— On the 21st of March last, near Waverly, New York, Bro. OZIAS SPRING, M. D., at the age of nearly eighty years.

Our venerable brother was initiated on the 21st November, 1809; passed April 17th, and raised December 27th, 1810, in Rural Amity Lodge, Athens, Pa. He was a good man, a faithful Mason, and a true friend. He went down to the grave full of years, beloved and venerated by all who knew him.

"Friend after friend departs!"

— On the — day of March last, in Zanesville, Ohio, Bro. Wm. Galligher, for many years a member of the Order in that city. His remains were deposited in the grave by his fellow members of Cypress Encampment, and the solemn and impressive funeral service of the Templars was read. The Encampment adopted a series of resolutions, expressive of their respect for their departed brother, but our rules prevent their insertion here.

— On the 15th of March last, in Philadelphia, Mrs. Loraine Williamson, wife of Peter Williamson, P. G. Master of Masons in Pennsylvania.

Our heartiest sympathies are with Bro. Williamson in his time of sorrow; but he has this consolation, that his life-partner and dearest friend has "entered into rest"—his loss is her gain. It can appropriately be said of her:

"Nor once hath disappointment stung,
Nor care, world weary made thee pine;
But rapture, such as human tongue
Hath found no language for, is thine.
Ascending still from height to height,
Unfaltering where rapt seraphs tread,
Nor pausing 'mid their circles bright,
Thou tendest upward unto God."

— On the first of April, 1860, at his residence in Manchester, Ohio, of consumption, Bro Benjamin Bowman, in the 49th year of his age. Bro. Bowman was a most active and zealous Mason, and a member of Manchester Lodge, No. 317. As a man and a citizen he was held in high esteem, and his death is sincerely regretted by his masonic brethren. He leaves a wife and two children to mourn their loss.

BRO. JAMES S. BURDICK, of Bridgewater, New York, died at the National House, Circleville, Ohio, on the first of April last. He was a stranger in that place, but received the kind attentions of the brethren during his illness, and was buried in the masonic burial lot, with the honors of the Order—two lodges joining in the ceremonies.

THE MASONIC REVIEW.

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CINCINNATI, JUNE, 1860.

No. 3.

THOMAS SMITH WEBB.

—
BY THE EDITOR.
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THE name of this illustrious Freemason has been a household word among the Craft in America for more than half a century, yet but few of those to whom his name is familiar know anything about the man or his history. As an early and active workman in the mystic labors of the lodge-room, and as one who gave form and system to the old Prestonian "lectures," he occupied a proud pre-eminence among his compeers; and the fruits of his intelligent and well-directed zeal are now the inheritance of the Craft throughout the United States. If it was proper in the early days of Masonry to place the virtues of distinguished and exemplary Craftsmen upon perpetual record, it is no less a duty at the present; and, "honor to whom honor," is a precept as worthy of observance now as when uttered by inspiration nearly two thousand years ago. We propose, therefore, to gather up what fragments of information in relation to the history of Thomas Smith Webb we may be able to find, and place them on record for the information of the present generation of Masons, and to aid some other more competent hand in fully detailing his labors and weaving his history; and for the additional purpose of rescuing his fame from the "twattle" of ignorant and conceited retailers of pretended "personal recollections" of him.

There was "confusion among the workmen" on our mystic Temple, at the close of the last century, not only in this country, but also in Europe. The old rituals which had obtained among the English Masons up to 1717, when the illustrious Grand Master, Sir C. Wren, closed his active and useful life, had been changed and distorted by successive Overseers, until they had almost lost their identity. About

the middle of the last century a schism occurred among the Craft in London, and a new Grand Lodge was organized, under the name of *Ancient* Masons. This difficulty was, in part, based on an alleged invasion of a landmark in the *esoteric* mysteries of the Order; and the schism resulted in a permanent and important difference in the "work." The Chevalier Ramsay soon after came over from France, accredited by the Grand Orient, as its Grand Orator, and introduced the Royal Arch, in connection with the *Ancient* Masons, and this produced a still wider divergence, by both parties, from the original form of rituals. The celebrated Lawrence Dermott became identified with the schismatic, or "ancient," Grand Lodge, and by his zeal imparted new life and vigor to the movement. About the year 1756, he published his *Ahiman Rezon*, as a rival of Anderson's *Charges and Constitutions*, which were first published in 1728. The "*Ancient Charges of a Freemason*," as well as the "*General Regulations*," contained in the *Ahiman Rezon*, were in many essential particulars different from the authentic and accredited work of Anderson; and as this new compilation became the acknowledged standard of the schismatics, the change in the rituals, so far as they are affected by written laws, became still greater and assumed a permanent form.

The two Grand Lodges continued in activity, and in opposition, up to the year 1813: each claimed jurisdiction over all parts of the British empire, and in countries where no Grand Lodge existed. Each planted lodges and propagated its peculiar system of work, both in Europe and America, and thus the variance in the rituals spread wherever English Masonry extended, until it became radical and almost universal.

The Rituals of the regular and legal Grand Lodge of England were, at the beginning of the last century, exceedingly brief, terse, and simple, the whole three degrees not embracing as much, *in verbiage*, as the first degree, as worked in this country, now does. During the latter half of the century, several eminent Masons, belonging to the Grand Lodge of England, successively re-modeled the rituals, amplifying and adding, until the entire system was changed, excepting the landmarks; and such liberties had been taken with it by successive masonic teachers, that every thing was at loose ends and almost every lodge had its own peculiar system, differing in some respects from others even in the same jurisdiction. This difference—this great evil—obtained in America, as well as in the mother country, inasmuch as both Grand Lodges had established subordinates

here ; and the difference in work was as great in America as it was in England. After Anderson, Desaguliers and Payne had ceased their labors, the lectures were revised first by Martin Clare, A. M., D. G. M., about 1739. Some ten years after this, Dr. Manningham made further alterations. Thomas Dunkerly, a natural son of George II., an active Mason and very zealous ritualist, was the next to introduce changes—about 1770. After him, Wm. Preston rearranged the lectures, and published “his Illustrations,” about 1772. His revision was generally adopted by the lodges under the Grand Lodge of England, and possibly to some extent by some of the so called *ancient* lodges.

Things continued in this state up to 1813 when, by an effort of the Grand Masters of the respective Grand Lodges, and other leading Craftsmen, a “Lodge of Reconciliation” was held, and a union of the Bodies perfected. It was then enacted that, thereafter, one system of work should be established and forever recognized under the united Grand Lodge : but as there was a great difference in the work as practiced by the two former Bodies, and neither being willing to give up its own work entire, and adopt the other’s, it was finally agreed to partially ignore them both, and out of the two construct almost a new ritual which should strictly conform to the landmarks, and be adopted as the standard of the Grand Lodge of England and all its dependencies. This was done, and the ritual so adopted is still preserved in many of the lodges in England, but most probably in its greatest perfection by the Craft in London, where extraordinary measures have been adopted to preserve it intact.

An established and uniform work was as great a desideratum in *this* country, as it was in Europe ; but there being so many Grand Lodges here, it could not be achieved here as readily as it was there. It was therefore left to the action of single Grand Lodges, which could only be binding within their own jurisdictions ; or to zealous and influential Craftsmen, who might be able to secure adhesion to their own forms in their own and other lodges. It required a man of commanding talents and influence, as well as extensive knowledge of the rituals, and a zeal which no difficulties could conquer, to establish a system of work which should become universal among American Masons, a man that could grasp the various discordant systems afloat among the lodges, and from all these conflicting forms, arrange and perfect one complete system that should harmonize with the landmarks, be a legitimate exponent of masonic principles, and commend itself to the approval of Masons throughout the country.

The old Prestonian Lectures furnished a basis for this new work, but they required to be arranged and systematized by a master mind, and commended to the acceptance of the Craft by one in whom they had confidence. Within the last decade of the last century, such a man was found in the person of Thomas Smith Webb, who will form the subject of this article, and to whose history we now invite attention.

This illustrious Mason was the son of Samuel and Margaret Webb, and was born in Boston, Massachusetts, on the 30th of October, 1771. The father and mother had emigrated from England a few years previously, and settled in the metropolis of New England. Their child was named after an uncle of his mother's, Rev. Thomas Smith, who was the first settled minister of Falmouth, now Portland, in Maine. The future masonic ritualist was noted when a child for superior mental capacities, and for a sweetness of disposition and amiability of manners, which secured for him the esteem of his teachers and friends as well as the warmest affection of his young associates,—and his parents were justly proud of him. As soon as he was old enough, he was placed in the public school, from which he was afterwards transferred to the Latin school, in which he made rapid progress, and became an excellent scholar. He subsequently mastered the French language, in which also he became a proficient. He took great pleasure in study, manifesting a determination to lay up a store of useful knowledge, while young, that would enable him in after life to take an elevated and respectable position in society. Devotion to his books was a pleasure, and the "early buddings of his genius were soon discovered in the poetry of his youthful pen, and rewarded by the approbation" of his parents and friends.

After acquiring a good education, he selected the printing business as a profession, and served a regular apprenticeship to it in the city of Boston. It seemed an occupation congenial to his mind, for he was fond of books. Poetry and music were also his delight, and he devoted to the study of the latter a close and careful attention. He had a fine tenor voice, and sang sweetly,—giving promise already of the eminence which he afterwards attained as a composer and performer of music.

Very soon after completing his apprenticeship, he removed to Keene, New Hampshire, where he worked at his trade. While residing in this town he became a Freemason, having been initiated in Rising Sun Lodge. This Lodge was chartered by the Grand Lodge of Massachusetts, in 1784, there being then no Grand Lodge in New

Hampshire. It is uncertain at what time Mr. Webb was initiated, but as his name appears as the 26th on the list of members of that Lodge, it is fair to presume that he was admitted very soon after he went to Keene to reside. He was twenty-one years of age in October, 1792, and the presumption is he went to Keene immediately after his majority; as there were but 25 members on the roll of the Lodge before him, and as the Lodge had already been at work eight years, we may reasonably conclude that he joined soon after his location in the town. It is *possible*, however, that he went there before his majority, and, under the old practice of requiring candidates to be "of mature and discreet age," instead, as now, twenty-one years old, he *may* have been admitted before he was twenty-one. It is probably now impossible to ascertain the exact date of his initiation: it is certain, however, that he was a member of the lodge above named, which is the earliest record we have of his connection with the Craft.

It was while he resided in Keene,* that he was married to Miss Martha Hopkins, of Boston, and soon after his marriage he removed to Albany, New York, and opened a book-store. He had carefully studied the rituals of the old Prestonian lectures, and saw the necessity of re-arranging them, and reducing them to system and order.

At the time Bro. Webb settled in Albany, that city was a great masonic centre. Mr. Webb aided in organizing a Chapter and Encampment, and the degrees of the York Rite were worked from Entered Apprentice through all the degrees of symbolic, Capitular and Chivalric Masonry, up to Knight of Malta. But Webb had taken all these degrees previous to his removal, (the Rev. Paul Dean, in his Eulogy, says he received them in Philadelphia,) and being very zealous in his masonic duties, with a mind quick to discover and appreciate the beauties of the rituals, he was ready to enter heartily into the work, and was soon elected Master of Temple Lodge in that city. In addition to the York Rite, the Ancient *et* Accepted Rite was also worked in Albany at this period, and it is fair to presume that Webb there received those degrees, or at least a portion of them.

In 1797, Mr. Webb published the first edition of his "Freemason's Monitor." It is said to be "By a Royal Arch Mason, K. T.,—K. M., &c." It was printed for "Spencer & Webb," by whom the copyright was also taken out. The author says in his preface, that "The observations upon the first three degrees are principally

* On the authority of a daughter of Mr. Webb: Rev. Paul Dean says 1797.

arranged from 'Preston's Illustrations of Masonry,' with some valuable improvements. Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of working, they are arranged in this work according to the general practice." He says nothing about his authority in the arrangement of the degrees of the Chapter and Encampment, for the reason that the entire ritual, except perhaps a portion of the Royal Arch, are substantially of American origin; and they were doubtless *arranged* in Boston by Bro. Webb himself, assisted by Henry Fowle, Dr. Bentley, and one or two others. The *skeleton*, so to speak, of *some* of these degrees, came from Europe, and the germs of others were borrowed from the Scotch and French Rites, but fashioned anew by the men above named. But this more properly belongs to the historian of Masonry in this country, rather than one who is merely writing a biographical sketch of an individual. That Mr. Webb, however, took a prominent part in the re-arrangement of the degrees, and in impressing upon them distinct features and characteristics, as well as in systematizing the entire rituals, we state upon the authority of an old and leading Craftsman in Boston from whom we received the facts, in person in 1858.

Mr. Webb removed to Providence, Rhode Island, about the close of the last century, but the precise date we do not know. Rev. Dr. Randall, in his address at Providence on the 24th of June, 1857, says that he "removed to Providence at the age of 25." This must be an error, for he was 25 years of age in October, 1796, and we know by printed documents that he still resided in Albany in 1799. Dr. Randall says, "in 1803 he published the Freemason's Monitor;" but the first edition of that work, now before us, bears date, as heretofore stated, in 1797. We know that Mr. Webb was residing in Providence in 1801, and that his skill as a workman and zeal for Masonry were already known and appreciated in that city; for in that year St. John's Lodge appointed a committee to wait upon him, "and inform him that this Lodge, (for his great exertions in the cause of Masonry,) wish him to become a member of the same." Bro. Webb at once renewed his masonic labors with his accustomed zeal, and soon rose through the several official positions until he was elected Grand Master in 1813, and re-elected the following year.

After settling in Providence, Bro. Webb engaged in manufacturing wall-paper, and employed a large number of hands. He subsequently disposed of that business, and purchased an interest in the "Hope Manufacturing Company." He was the business agent of the Com-

pany, and kept his store or office in Providence. Some years afterwards, he sold out his interest in that establishment and went to Walpole, Mass., twelve miles from Boston, where he built and set in operation a cotton factory of his own. He kept a business office in Boston, and spent a part of his time in the city, and a portion in Walpole. He continued in this business until 1817, when he sent the machinery of his establishment to Worthington, Ohio, intending to establish the business in that town—Bro. John Snow, a former masonic associate in Providence, we believe, taking the oversight of the establishment. But we will go back a little, to note other matters connected with the history of this distinguished Freemason.

There is a historic fact connected with the history of Masonry in Rhode Island, during the Grand Mastership of Thomas Smith Webb, which is especially worthy of record, as it indicates a peculiar feature of Masonry. Every *true* and *genuine* Mason is, as well, a patriotic citizen,—“true to his government and just to his country.” During the time Mr. Webb presided in the Orient of Rhode Island, this country was at war with England; and the Grand Master, as well as the whole Craft, was warmly enlisted in the cause of the country. At a session of the Grand Lodge, on the 27th of September, 1814, the following resolution was adopted :

“That this Grand Lodge, sensible of the importance at all times of aiding and assisting in the defense of our beloved country, and deeming it important at this critical moment that the services of this society should be tendered for the erection of fortifications, &c., do appoint the R. W. Deputy Grand Master, G. S. Warden, and W. Bro. John Carlisle, a committee to tender the services of the members of the Grand Lodge, and such of the members of the Subordinate Lodges under its jurisdiction as can conveniently attend, to the Committee of Defense, appointed by the citizens of this town.”

It would seem that the citizens of Providence, fearing an attack from the enemy, had appointed a Committee to superintend the erection of such defenses as would protect the place should the English conclude to make an attack; and it was for the purpose of aiding in this patriotic work that the services of the Craft were thus tendered. The offer of services were made and accepted, and the Grand Lodge convened again on the 3d of October, with Grand Master Webb in the chair. The rest is better told in the language of the record, as it still remains in the archives of the Grand Lodge :

“The Grand Lodge was opened in ample form. At 8 o'clock, A. M., the Grand Lodge, with the members of the subordinate

Lodges, about two hundred and thirty in number, formed a grand procession and, accompanied by music, moved to Fox Point, at the south part of the town, and commenced the erection of a fort as laid out by the Committee of Defense. At sunset they completed their labors, having finished a breast-work of about four hundred and thirty feet in length, and about ten feet wide, and five feet high. After which a grand procession was formed, and having marched several times upon the parapet, from one extremity to the other, the Most Worshipful Grand Master, in the name of the Grand Lodge of the State of Rhode Island, gave it the dignified appellation of FORT HIRAM.

"In the evening the Grand Lodge waited upon his Excellency, the Governor, and obtained his approbation of the proceeding, and his sanction to the name which had been given to the Fort. Perhaps," continues the record, "in no instance has there been a greater work accomplished in one day, by an equal number of persons, than was done on this ever memorable occasion. The day was remarkably fine, and the brethren evinced that refreshment was designed only as an incentive to active exertions, when called to labor at an early hour. The brethren separated, enjoying the consoling reflection of having done their duty."

This is probably the only instance in history where the Craft, *as a distinct body of men*, performed duty in the defense of their country; although Masonry has furnished a full proportion of heroes in every war and in every conflict: when the country was in peril, none were ever more ready than they to meet the invader, whatever might be the sacrifice. Party spirit ran high in Rhode Island, at the period alluded to, and the members of the Grand Lodge were divided in their sentiments; "but the spirit of Masonry rose superior to the clamors of party, and in the erection of Fort Hiram, beautifully exemplified the spirit of that true loyalty, which is taught in the principles of this Institution."

Whether the Grand Master obtained his military title by thus commanding a masonic Regiment in the erection of Fort Hiram, we are not advised, but it is certain he was known afterwards as Col. Webb.

In the organization of the General Grand Encampment of the United States, Bro. Webb took a prominent part; the original conception of this movement was most probably his, and its completion was mainly owing to his zeal and activity. A Convention of Knights Templars met in Providence for this purpose on the 6th of May,

1805, and on the 13th the organization was completed—Bro. Webb being elected the first Grand Commander. There was at this time an Encampment in Providence, another in Newburyport, and a Council of Knights of the Red Cross in Boston. Pennsylvania had a Grand Encampment of its own, but did not unite with the "General Grand Encampment." He had previously, while residing in Albany, "projected the scheme of a General Grand Royal Arch Chapter, and in 1798 procured a meeting of Delegates, from most of the Chapters in the United States, at the City of Hartford, Connecticut," where the Institution was organized and he was elected one of its principal officers. At a subsequent meeting of that Body, in New York, he was elected as its presiding officer, but his modesty prompted him to decline the honor in favor of the Hon. De Witt Clinton, of New York.

The Rev. Paul Dean, in speaking of Bro. Webb at this period of his life, says :—"For these high and numerous distinctions, he was worthy and well qualified, by his extensive and accurate knowledge of the ancient and modern history of the Fraternity, and also by his perfect acquaintance with the principles, obligations and maxims of Freemasonry. He was apt to teach, both by precept and example, and formed to rule in the midst of his brethren. He wore his honors with a dignified modesty, and happily blended authority with mildness. He ruled but to instruct, improve, and benefit those whom he honored and loved. Wherever he came, he imparted light, and life, and spirit, as well as Wisdom, Strength and Beauty, to our assemblies."

(To be concluded.)

BURNS' CENTENARY LAYS.—No. 7.

BY THOMAS HENRY, BELFAST.

First Prize at the Belfast competition.

AMID all changes, evermore unfolded
 By mental throe, by accident of time,
 Mankind shall venerate the bards who moulded
 Their thoughts of beauty into shapes sublime.
 Oh, bards! who shine along life's desert places,
 Whose songs to hearts athirst, like dew returns,
 Affection hails ye with profound embraces,
 And bows before the memory of Burns.

For Nature loved him—in his soul implanted
A manifold delight of rocks and streams,
And flowers and dear companions—and he chanted
In many tones his rainbow-colored dreams.
She bared the human bosom to his vision,
Till its mysterious scrolls were all unfurled,
And rolled his thoughts in melodies elysian
That sound forever o'er and o'er the world.

He sings of love and beauty; and the glory
Of his own land grows brighter in his song;
He gives new life to heroes of old story,—
He battles for the right, he smites the wrong.
See! Mammon-worshippers grow small before him,
They shrink upon his path to Freedom's van,
From whence he sings, with Hope's fair banner o'er him,
Of universal brotherhood for man.

The song is never silent; earth grows older;
Men live and die; states fall or spring to life;
The columns topple, and the turrets moulder—
Waging with Time unprofitable strife.
And though the power of error yet aboundeth,
Truth wins new fields unmarked by flame or gore,
Where still, amid all change, that song resoundeth
From heart to heart, on every sea and shore.

Oh, Poet! in the light of that fair morning,
While the Three Isles make merry o'er thy birth,
They must remember, when thy wreath adorning,
Woe made thee wear a crown of thorns on earth.
Joy melts to pity o'er that recollection,
And Pity cries, "Root out your father's shame;
Plant the prolific seed of generous action
In the bright sunshine of the poet's fame."

Then, come away! beyond unrisen ages,
Lo! Time's lethean waves, still rolling on,
Break o'er the prostrate forms of kings and sages,
Once big with promise as a summer dawn.
Drowned, overshadowed, hushed their ghostly voices,
Their literal names confined to crumbling urns,
While the wide earth, from pole to pole rejoices
In the great peasant-poet, Robert Burns.

DR. MACKEY'S MASONIC JURISPRUDENCE.

Membership.

BY S.—.

THE reception of the third degree invests the initiate with all the rights and benefits of Masonry, the most important of which, Bro. Mackey says, are the following :

1. The right of membership.
2. The right of affiliation.
3. The right of visit.
4. The right of avouchment.
5. The right of relief.
6. The right of demission.
7. The right of appeal.
8. The right of burial.
9. The right of trial.

In the present article it is proposed to consider,

1. The different kinds of membership, and the rights and duties of each.
2. How membership is acquired.
3. How it may be lost.

I. Membership is of two kinds, *honorary* and *active*. The first is a recent invention in Free Masonry, the wisdom of which has been much doubted. The writer of this article is not aware that the Grand Lodge of Ohio, or any of its officers have ever expressed an opinion upon the subject. Honorary membership has seldom been conferred by the lodges in this State, and certainly should never be conferred upon any except those who have displayed the greatest learning and skill in the "royal art," and shown their devotion to the interests of the Institution by remaining active members of it. "Unaffiliated Masons should receive none of the honors of the Craft."

Honorary membership is only an expression of respect and esteem by a lodge for the brother upon whom it is conferred. It does not invest the recipient with the same powers and privileges which result from active membership. Calcott says, that an honorary member can not be chosen into office, speak, vote or otherwise concern himself with the business of the lodge.

Bro. Chase, in his Digest of Masonic Law, says that there are two kinds of honorary membership. The first is entirely complimentary,

and is conferred upon brethren residing in foreign places, in compliment to their distinguished character and ability. It gives little more than the privilege to visit the lodge at pleasure. It imposes no obligations. The second is conferred by a lodge upon some aged and faithful member, as a reward for long and faithful services. This kind of honorary membership, it is said, exempts the recipient from the payment of dues and from all *obligation* to unite in the labors of the lodge, but deprives him of none of the privileges which he before enjoyed as an active member. He is still eligible to office, and may serve on committees and vote on all questions, as heretofore. A brother may be an honorary member of as many lodges as choose to bestow the compliment upon him.

The prerogatives of an active member of a lodge are as follows :

1. He has the right to speak on all questions which come before the lodge for discussion, subject, of course, to the rules of order.

2. He has the right to vote on all questions, except in trials in which he is personally interested. A member may also be restricted from voting on ordinary questions, where his dues for a certain period have not been paid ; but no by-law of a lodge, Bro. Mackey says, can deprive a member, who has not been suspended, of the privilege of voting on the admission of candidates. He grounds his opinion upon the sixth Regulation of 1721, which requires the unanimous consent of *all the members present* to be given to the initiation of a candidate or the admission of a brother.

3. He is eligible to any office in the lodge, except that of Master. To attain the Mastership, he must have been elected and served as Warden in some regular lodge.*

4. He has the right to demit from the lodge.

5. To visit other lodges.

6. To receive relief in cases of necessity.

7. To appeal from the decisions of his Master, on points of order, to the Grand Lodge, and from the decision of the lodge, in case of trial, the result of which is adverse to him.

8. To vouch for a brother with whom he has sat in a lodge.

9. To be buried with masonic honors.

10. To be tried for any alleged masonic offense.

A Mason can not be an active member of two chartered lodges at the same time. He may, however, be connected with a lodge working under dispensation and hold his membership in a chartered lodge.†

* Rules and Regulations.

† Hubbard's Decisions.

The payment of dues is a duty incumbent on all the members of a lodge. It is one of the conditions on which active membership depends. A failure for one year to comply with it is visited with suspension, and may result in expulsion.

II. Membership is acquired in three ways.

1. By the reception of the third degree.

2. By affiliation.

3. By being concerned in the organization of a new lodge.

1. Bro. Mackey says, that a Mason after the reception of the Master's degree, "acquires the right of claiming membership in the lodge in which he was initiated, but no actual membership." "It is left to his own option whether he will assert or perfect his claim. If he declines to sign the by-laws, he forfeits his claim; if he signs them, he asserts it and becomes, *ipso facto*, a member."

The opinion expressed by Bro. Mackey seems to have prevailed in this jurisdiction in 1853. In the decisions of Gr. Master Hubbard, appended to the proceedings of the Grand Lodge of that year, it is said that the reception of the third degree makes a person a member of the Fraternity, but not of the lodge; and that signing the by-laws is an indispensable requisite to membership. The Committee on Masonic Jurisprudence of the same year say, that, "A candidate who is raised in a lodge is a member of that lodge, unless the by-laws require that he should sign them before he becomes a member. No other lodge can receive him as a member but on petition and ballot."* Our present Grand Master has decided that as a general principle, a brother receiving the third degree, thereby becomes a member of the lodge which confers it on him.† He seems further inclined to think that this proposition is correct, though the by-laws should prescribe some additional requirement to membership. This decision seems to be sound masonic law. It is perfectly consistent with the "Ancient Charges," which make it the duty of every Mason to be associated with some lodge, and enforces, in a measure, the performance of that duty. It makes a member of him at once. It converts the precept into law and carries the law into effect. It may, therefore, be laid down as a general principle, that in Ohio, an initiate receiving the third degree, *ipso facto*, becomes a member of the lodge which confers it on him.

2. The second mode of acquiring membership is affiliation. It has been seen that a Mason has a right to sever his membership with a

* Grand Lodge Proceedings, 1853—p. 61

† Stokes' Decisions.

particular lodge. The right to dimit does not, however, give the right to remain unaffiliated. It is the duty of every brother to belong to some lodge. As soon, therefore, as he receives a dimit from his lodge, he ought to apply for admission to some other. His admission is called affiliation.

The manner in which a Mason acquires membership in a lodge makes no difference in his rights and duties. There is, however, a difference in the methods of admission. It has been seen that a brother who receives the third degree from a lodge thereby becomes a member of it. But a Master Mason, who is desirous of affiliating with a lodge in which he was not initiated, must apply by petition. By the IXth of the Rules and Regulations, this petition must be presented at a stated meeting; be referred to a committee, which will, at the next stated meeting, report upon the character and qualifications of the applicant. On the reception of the report, the lodge proceeds to a ballot, which, as in the case of initiation, must be unanimous.

It has been shown, in a former article, that a person desirous of becoming a Mason must apply for initiation to the lodge nearest his place of residence; but the rule is different with a Mason applying for affiliation. He is not confined within any geographical limits. Any lodge may receive his petition and admit him to membership, on his producing satisfactory evidence that he has paid all dues to the lodge of which he was last a member.*

A candidate for the mysteries of Masonry is required to satisfy the lodge, to which he applies, that he has not made application to some other lodge and been rejected. No such demand can be made of a Master Mason, on a petition for membership. He can only be required to show that he has paid all dues to the lodge to which he last belonged.† Of that fact his dimit is ample evidence. The rejection of his application for membership does not affect his masonic standing. He still remains in the full possession and enjoyment of his rights and privileges. Of these he can only be deprived by the judgment of his peers.

3. The petitioners for the formation of a new lodge become members of it when it is chartered. No action on the part of the new organization is necessary to invest them with membership. The right may be said to be conferred by virtue of the charter, and commences when the new lodge is duly constituted under that instrument.

In 1851 Grand Master Hubbard decided that when the charter was

* Stokes' Decisions, and XIII. Rules and Regulations. † XII. and XIII. Rules and Reg's

granted, the petitioners have the right to retain their membership in the old lodge, or associate with the new one. But the subsequent action of the Grand Lodge has reversed this decision and established the law as above stated.*

Honorary membership can only be acquired by a unanimous vote of the lodge at a stated meeting, after notice given at a previous regular communication.

III. Membership may be lost, 1. By suspension, which is a temporary privation of the rights and benefits of membership. 2. By expulsion, which is a total privation of the rights and benefits of Masonry. 3. By dimission, which is an honorable discharge given to a brother in good standing. 4. By the dissolution of the lodge. The surrender or forfeiture of the charter of a lodge works its dissolution, and places all its members in a state of non-affiliation, 5. By joining in an application for a new lodge.

The consideration of this subject presents two cases: 1. Where the petitioners are members of the lodge vouching for the moral character and masonic qualifications of the petitioners. 2. Where they are members of lodges whose consent is not necessary for the establishment of the new lodge.

In the last case, the law is well settled that the petitioners must withdraw from the lodge to which they belong, before signing the petition, and that their dimits must accompany the application for a dispensation.†

In the first case, there has been some conflict of opinion in this jurisdiction. The Committee on Masonic Jurisprudence in the Grand Lodge of 1848 express the opinion that the recommendation of the petitioners for a new lodge is tantamount to a permission to withdraw, and actually discharges them from membership in the recommending lodge. In 1851 Grand Master Hubbard decided that such recommendation did not operate as a discharge from membership until the new lodge was chartered and duly constituted, and that then they had a right to choose whether they would become members of the new lodge or retain their membership in the recommending lodge. In 1855 the Committee on Jurisprudence says, "that the vote of the lodge vouching the moral character and masonic qualifications of the brethren named in the application for a new lodge, and recommending the Gr. Master to grant the prayer of their petition, is, to all intents, equivalent to a vote granting them letters dismissing from such lodge; and

* Rept Com. Juris., 1835.

† Stokes' Decisions and Com. Juris., 1848.

their acceptance of the boon sought, is a consummation of the transaction, provided such new lodge be duly constituted." The committee adds, that the membership of the petitioners ceases in the recommending lodge, when the new one is duly constituted.

It is thought that the law upon this subject may be thus stated : The petitioners for a new lodge, who are members of the lodge recommending them, cease to be members of the latter, when the new lodge is duly constituted under its charter.

Honorary membership, it is presumed, may be lost in the same manner that it is acquired—by a vote of the lodge which conferred it.

"SOMETHING TO THINK ABOUT."

THE following pointed and sensible remarks, timely in their appearance, and *full of the true spirit of Masonry*, we extract from a late number of the "Mirror and Keystone." Their author is a Bro. Jas. Batchellor, of Hudson, N. Y., and we thank him for uttering such sentiments. We hope all will read them—and all practice them. The spirit and language which obtain in *some places* are not the legitimate fruits of Masonry : will our brethren stop and ponder on these things? The hard names, the innuendoes, the offensive expressions and bitter spirit which we sometimes see and hear, are *out of place among Masons*, and convey a wrong impression of Masonry to those who know nothing about its sacred mysteries. We ask a candid and careful perusal of Bro. Batchellor's remarks.—ED. REVIEW.

"We give the public to understand that we, as an institution, are banded together for good and noble purposes, having in view a high and holy end. We call ourselves a band of brothers. The public look upon us as such. Those who have taken any pains to inform themselves as to our principles and our objects, expect to see us study each other's interest and welfare, and the cultivation of the most kind and friendly feelings for the good of all our members. We propose to be guided in all our intercourse with our brother Mason by that pure spirit of friendship and brotherly love which should control the actions of all good men. We make no secret of these things—we publish them to the wide world, through the various publications of the Order, and give all to understand that this is so.

"These things being so, is it not needful, being constituted as we are, frail, weak, and short-sighted mortals, that we should sometimes call these things up in our minds for serious reflection and meditation? Is it not our duty to do so? We think it is. It certainly can not do us any serious harm to reflect upon this matter.

"Have we, then, always conducted ourselves towards our brothers of the mystic tie in such a manner as will best promote the glory of the Fraternity? Have we ever used language towards them, either in earnest or in jest, calculated to wound the feelings of our brothers? Have we ever, in our intercourse with the Craft, been led by the unruly passions of our earthly nature, into the troublesome waters of malice, revenge, and retaliation? Have we ever been actuated by that old abrogated principle of 'an eye for an eye, and a tooth for a tooth,' forgetting the more wise and merciful law of kindness—of rendering good for evil? Have we ever so far forgotten the blessed teachings of our honorable Order, as to call our brothers hard names? Have we ever looked upon them with a frown, when our countenances should have been clad with smiles? Have we ever given them the cold shoulder, when we should have extended to them the warm hand of brotherly affection?

"Have we always warned them of danger, whether from their own imprudence, the evil and wicked design of foes, or from any other source? When we think we discover some weakness, some frailty, or fault in a brother's character, have we manifested that spirit of forbearance which is ever ready to make suitable allowances for the imperfections of poor human nature? Do we recollect at such times that we are all imperfect? Have we ever cherished wrath and hatred for unworthy purposes? Have we ever been willful and contentious? Do we ever give place to anger, plunging headlong into strife and confusion? Have we ever made public, transactions which should have been kept secret within the bounds of the circle?

"Let us, as members of the great masonic family, look these important questions full in the face, and see if we, individually or collectively, are guilty in any particular. If we have not violated any of the great teachings of Freemasonry, well and good; but if we have, let us remedy the evil—the sooner the better."

We wish every Mason would read the above questions, and then search in his heart for an answer.—ED. REVIEW.

CONTRIBUTIONS TO MASONIC HISTORY.

Freemasonry and Free Schools in Pennsylvania one hundred years ago.

BRO. MOORE :

It is well known to the student of the colonial history of Pennsylvania, that the early settlement of this State embraced a greater variety of nationality in its immigrants, and a greater diversity of religious sentiment, than either of the other American colonies. To harmonise them, and to establish a unity of sentiment in the support of institutions which the well-being of Pennsylvania required one hundred years ago, was a task which required all the tact and prudent forethought of Franklin and other enlightened citizens of this State at that period.

Dr. Franklin had, in 1784, established the first masonic lodge in Pennsylvania, had nourished the early growth of Masonry here, and presided over the Masons of this colony as their first Master. The names of but few of Franklin's early associates in Masonry have come down to us, and the early records of the Craft in this State have been lost.

It is well known from the gazettes of that period, that William Allen, the Recorder of Philadelphia, and afterwards its Chief Justice, was early chosen by the brethren in that city to act as their Grand Master, and that he presided over them many years as such. It is believed that he was superseded by Thomas Hopkinson previous to 1787, for during that year a violent excitement existed in Philadelphia against the institution of Freemasonry, on account of a melancholy event, by which the life of a citizen was lost. It seems that a party of jovial men, who were none of them Masons, had imposed upon the credulity of a young man so far as to cause him to submit himself into their hands to be made a Mason. For this purpose he was taken blind-folded into a cellar, where, after submitting to all the foolish ceremonies their ingenuity could invent, he had a cup of burning fluid thrown upon him, which, setting fire to his clothes, cost him his life.

Although none of the perpetrators of this horrid deed were Masons, yet the public mind in Philadelphia was justly incensed at the outrage, and while those engaged in it were legally tried by the laws of the colony and punished for the act, the masonic brethren of Philadelphia also found themselves brought into unmerited reproach among many of the citizens for a crime in no way connected with their institution, or any of its members.

To counteract this unjust prejudice with those who were unacquainted with the principles of the institution, a public and official denial of the act, denying all knowledge of it, and declaring the abhorrence of it of all true brethren, and that the persons concerned in it were not of their society, nor of any society of Free and Accepted Masons, was made by the Grand Officers, under their official signatures, and signed by

“THOMAS HOPKINSON, G. M.,

WM. PLUMSTED, D. G. M.,

JOSEPH SHIPPEN, G. W.”

The first lodge instituted in Philadelphia in 1784 by Franklin received the first written warrant granted by the Provincial Grand Lodge of Massachusetts, and this was, probably, the first written warrant granted by any Grand Lodge in America. It is believed that under its authority Franklin, Allen, and Hopkinson all assumed to be Grand Masters of Masons in Philadelphia, and signed their names as such, but that they never issued warrants to constitute other lodges.

In 1743 Thomas Oxnard, of Boston, was constituted by the Grand Lodge of England the Grand Master of all North America, and upon the 10th day of July, 1749, he appointed Benjamin Franklin Provincial Grand Master of Pennsylvania, with authority to appoint the other Grand officers, hold a Grand Lodge, issue warrants, etc.

On the 5th of September, 1749, the first Grand Lodge was held by Franklin under this warrant, he having appointed Dr. Thomas Bond, D. G. M.; Joseph Shippen, S. G. W.; Philip Syny, J. G. W.; Wm. Plumsted, G. Treas.; Daniel Byles, G. Sec'y.

Franklin held his appointment as Grand Master of Pennsylvania under authority of Thomas Oxnard only until the following March, 1750, when William Allen, the Recorder of the city of Philadelphia, who had once before succeeded Franklin in presiding over the first lodge in that city, was appointed by Lord Byron, the Grand Master of the Grand Lodge of England, as the Provincial Grand Master of Pennsylvania, and he appointed Franklin as his Deputy Grand Master, and the other afore mentioned officers according to their rank.

It is believed that to the Provincial Grand Lodge of Pennsylvania, as organized under William Allen, by a Provincial Grand warrant from the Grand Lodge of England direct, is due the honor of first multiplying the number of lodges in Philadelphia, and constituting them in other places in its jurisdiction. These lodges were under the so-called Moderns of England, and it is believed no lodges were held under any other authority in this jurisdiction during the first half of the last century, nor indeed until about 1758.

There are no masonic records in Pennsylvania in existence previous to this period, and the student of the early history of Masonry in this State is compelled to gather his scanty knowledge from the casual records of its existence to be found in the general history of our State, or the occasional mention of it in private correspondence or narratives.

A letter from Christopher Sowrs to Conrad Weiser, both of whom were German citizens of Pennsylvania, under date of September 6th, 1755, which has been lately published in the Historical Magazine of New York (vol. 4th, page 104-5), contains allusions to Masonry, which are of interest not only to the masonic, but educational history of our State. The subject of the letter, as the following extracts will show, was concerning the condition of the German citizens of Pennsylvania.

“GERMANTOWN, Sept. 6th, 1755.

“DEAR FRIEND :—I received your letter, and answer it by the bearer ; I thought about it since you wrote to me, whether it is really true that *Gilbert, Jannett, Schlottie, Peters, Hamilton, Allen, Turner, Shippen, Schmidt, Franklin, Muhlenburgh, Brumholtz, Handscher*, etc., have, in fact, the slightest care for a real conversion of the ignorant portion of the Germans in Pennsylvania ; or whether the institution of *free schools* is not rather the foundation thereof, to bring the country into servitude, so that each may look for, and have his own private interest and advantage.

“Concerning Hamilton, Peters, Allen, Turner, Shippen and Franklin, I know that they care but very little about *religion* ; nor do they care for the *cultivation* of the mind of the *Germans*—except that they should form the *militia* and defend their properties. Such people do not know what it is to have faith and confidence in God ; but are mortified that they can not compel others to protect their gods (possessions or goods.)

* * * * *

“These make a law, together with R. H. M., for the building of a *fortress* for the *militia*, with a *garrison* ; stipulate salaries for the ministers and schools, so that it will not be necessary any more to write ‘begging letters’ to Halle—of which they are ashamed of afterwards, and are considered as *liars* when the reports are printed. Thus the ‘*poor Germans*’ are the pretext that all (each one) may succeed in his purpose.

“I am here as it were hidden in a corner, where I hear the words and thoughts of many. The one says, ‘I feel uneasy about having my children educated out of the *funds* of the poor, as I do not need

it, being able to pay for it myself.' Another says, 'Where so many children come together, they are apt to learn *more evil from others* than of what is good; I will, therefore, teach my children writing and reading myself, and am sorry that so many children come to see mine.' Others again say, 'If the German children learn to speak English and come in society with the English, then they do wish to be dressed and clothed after the fashion of the English, and there is much difficulty and trouble to remove from their minds these *foolish notions*.'

"I hear others state, 'We poor people have no *advantage* from the *benevolence* of the *king* and of the society, if they do not build a *school-house* or keep a *teacher* at the distance of at least every ten miles; for if a child is obliged to go to school and to and from school more than five miles, it is too far to do so every morning and evening. The children can not be boarded, nor can we give them clothes for to go to school with others of a *higher rank*; therefore, this advantage is only for the *rich*, and for the English, and people should not make petitions for their temporal and eternal ruin,' etc.

"I have read a small English book on the principles of the *Freemasons*; this book, printed in England, is the third edition, the contents of which I find the farthest distance imaginable from the kingdom of Jesus Christ. Nay, the very hindrance of it. And the people who are the promoters of the *free schools*, are *Grand Masters* and *Wardens* among the *Freemasons*, their very pillars. Therefore, do you suppose they have not anything else in view but which they consider best to promote their own interest?

"When I consider the principles of the *Freemasons*, from *their own writings* (a pamphlet), which a goldsmith (one of their members) lent to Siron, who lent it to me, I know not how to judge of the eulogy of Prof. *Smith* concerning the author of the book called '*The Life of God in the soul of Man*;' I consider it as only having a political tendency for some other purpose. But may God turn it to good and to His glory. For your part, I wish you to do as much as you can for its promotion; and if it should unexpectedly be printed in the German and English, to which they would, perhaps, willingly consent, then, I keep my promise, and still remain a debtor to God and to my neighbor, the whole human race, and, your friend,

"CHRISTOPHER SOWRS."

This hasty sketch of Masonry in Pennsylvania one hundred years ago, and these fears of the honest Dutchman, Christopher Sows, that *Freemasonry* and *free schools* were alike detrimental to the interests

of society at that period, have been hastily written for your Review, hoping that others will note for your pages each incident they may find authenticated that relates to the early history of Masonry in America. Such a history has never yet been written, and the *future* must produce the one gifted to write it. To collect and preserve in part materials for such a history, is the duty of each brother, and I know of no better repository of such materials than the pages of the Review.

In masonic brotherhood, truly yours,

ATHENS, PA., April, 1860.

S. HARDEN.

OCCULTATION OF VENUS.*

BY MRS. A. L. RUTHER DUFOUR.

Oh rare and beauteous wonder of the skies !

How the soul struggles from this lowly earth,
When such a scene within its vision lies ;

How feels the surety of its higher birth,
And kneels with awe before that sovereign will,
Whose worlds unnumbered all Infinitude do fill.

Proudly, yet calmly science lifts her head,

And with mute gaze marks well the scene sublime :
Long centuries of arduous thought has led

Her silently far down the aisles of time ;
Counting her steps within their sombre bars,
Until triumphant, they keep measure with the stars !

No monarch ever dreamed of diadem

Superb as thine, oh Night, when thus encrowned ;
With star poised on thy crescent, like a gem
Of Paradise by wandering angels found.

Well may earth's children hail such vision bright,
Which ages may not grant again to mortal sight.

What strange, mysterious beauties wrap the spheres,

That ever on in silent grandeur roll,
Sweeping unchanged adown the countless years,
Unheeding mortal scheming or control ;

Mocking the power that would their progress stay,
Save the Eternal's, whom the starry hosts obey.

WASHINGTON, D. C., May 1st, 1860.

* Occurred April 24th, 1860.

THE WORKING HOURS OF MASONS.

BY BRO. DR. SCHAUBERG.

(From a German Work.)

THE midday is the symbolic time at which the business of the Lodge commences, and midnight the time at which it concludes. As to the reason for this beginning and ending of the masonic work, there is nothing satisfactory in the book of instructions. In an old one, the following explanation is afforded :

“ 25. Q. When were you made a Mason ?—A. When the sun arrived at meridian point.

“ 26. Q. What reasons do you give for the receptions taking place only at night ?—A. As the world is globular, so is the sun always in his regular position in the meridian, on one side or the other.” Although Krause observes that those two replies point out in an ingenious and conclusive manner the universality of Masonry over the whole earth, yet, in my opinion, they do not illustrate what is required, namely, why the business of the Lodges commences at midday and terminates at midnight. If we examine into the symbolic duration of the business of each Lodge more narrowly, it is immediately perceptible that this time comprises a natural day, a period of twelve hours, continuing from midday to midnight. The natural Masonic day begins really at midday, when the sun is at its culminating point, which shows the termination of one day and the commencement of another. The beginning of the Masonic day at midday is symbolic, inasmuch as it signifies that the Freemasons only work and edify in the brightest light, and when all indications of darkness are vanished—showing that their works require no secrecy, and can challenge the purest light of heaven.

It is worthy of consideration, and relates particularly to the subject before us, to know at what hour the various nations of antiquity considered the day to commence. Certain peoples, for instance, the Babylonians and Egyptians, began their day at sunrise. Others, namely, the Arabians, the ancient Germans, and likewise the Jews, commence their day in the evening : the Jewish Sabbath, therefore, lasts from Friday evening till sunset on Saturday. This commencement of the day evidently rests on the cosmogonical aspect, that is, the prior existence of darkness, from which light was created. Thus

in the first chapter of Genesis, we perceive that the evening precedes the day, it being there expressly stated, "thus evening and morning were the first day." The custom of modern Europe to reckon the civil day from midnight to midnight again, in twenty-four successive hours, dates from the time of the Romans. The astronomers begin their day at twelve o'clock, the meridian point of contact and separation, and count the twenty-four hours in succession till the following midday, by which the civil day of twenty-four hours is divided into two portions of twelve hours each for the natural day and the natural night.

Among the Freemasons, the most ancient record of the commencement of time at midday was amongst the Chinese, when the Emperor Wu-wang, the founder of the third Chinese dynasty, in the year 1050 before the birth of Christ, altered the mode of calculation to midnight as the commencement of day. From this great historical fact, in relation to the oldest civilized nation of the earth, namely, the reckoning of time from midday, the highest point attained by the sun in its course, there is a good reason for believing that in the Masonic day, commencing at midday, we have a relic or tradition of the customs of the first of the Asiatic races. This was no doubt a symbolic and sacred custom with these people, one of the mysteries which descended to the times of the Roman and German civil corporations, or guilds of Craftsmen—the custom of worshiping the Almighty at midday only, at the period of the brightest light, and hence their commencement of all sacred festivals at that time. The lighting up and burning of candles, tapers, or lamps in the Jewish synagogues, and the Catholic and Lutheran churches, during the religious services, as well as in the Masonic Lodges during the hours of business, has the same origin, and is the symbol of the arrival of the sun in the mid-heavens, the point of its utmost brilliancy.

The synagogues, the churches, and the Lodges would thus impress upon those present a lively sensation of their being there in the brightest hour of light, and in the presence of the all-seeing God. That is considered to be the right time, the precise moment, to commence the religious forms of the church and the business of the Lodges. Light is the symbol of a pure heart, a pure spirit, and a pure life, which we must possess when in presence of the Almighty. The purity of the heart, the mind, and the life, the Masonic brethren can only attain by the use of the square, by walking in the right direction, without deviating to the right or the left; the square *dirigit obliqua*, and forms the irregular stone into a rectangle or cube;

the right course of life produces the upright man—the real Freemason. This symbol of the square, as the measure of rectitude, in respect to Masonry, has a direct relation to the twenty-four Egyptian inch ell, which represents the twenty-four hours of the civil day, and is intended as a guide for the proper division and employment of the twenty-four hours.

Masonry thus resolves the difficult question, how rightly to divide the day for man's advantage. In the time of the Egyptian mysteries, this twenty-four inch measure was in use as a symbol, and a conspicuous attribute of the master of the ceremonies at the public festivals, by which he regulated the time of the various duties to be performed. In the ancient English book of instructions in Masonry, the novice is represented as answering the Master's 56th question,—“How do you divide the twenty-four hours of the day?” in the following way:—“I give six hours to labor, six hours to God's service, six hours to help a friend or brother to the utmost of my power, without injuring myself or family, and six hours I give to sleep.” The result of this reply is, that man is bound to work, and to serve God and mankind to the utmost of his strength.

In conclusion I would remark, that in the same manner as the day, so the Masonic year commences, that is, when the sun has reached the nearest and most elevated point of his heavenly course, or the summer solstice, on the twenty-first of June. The shortest and the longest day, commence both the Masonic day and year, at the time of the arrival of the sun at its culminating point, and prior to its declination and retrocession. There must be evening and morning to conclude the day as well as the year. The beginning of the new day and the new year is the point of contact between the acme of life and its decline; of the balmy summer and cheerless winter; of the declining feast of St. John and the approaching Christmas. When full midnight arrives, when the sun is at its lowest point under the horizon, and when the utmost darkness and extreme of winter pervade the earth, the Masonic Lodges all close, and every light is extinguished.

“Now is the day, let man to labor go;
For night comes on, when work he can not do.”

THE great living central principle in Masonry is, the existence and perfections of Deity: On this as a corner stone, every other principle and duty is based, as on an immovable foundation.

THE CONSTITUTION OBEYED.

BRO. MOORE:—I have just read with interest the communication of "Junior Warden" in the May number of the REVIEW, entitled, "Should the Constitution be obeyed?" Your correspondent deserves thanks for presenting, in a manner so pointed, the absurd contradictions in what is set forth in our Book of Constitutions, as the organic law of the Grand Lodge of Ohio. The Craft of this State have adopted a Constitution for their government, wise and salutary in its provisions, and adapted to Masonry as it exists under our institutions, social and political; but from some cause for which no one to my knowledge has been able to account, containing a provision, declaring as "fundamental" the organic law of a former and another Grand body fashioned to suit the peculiar circumstances of Masonry, social and political, which existed at the time and in the country in which it was enacted, and therefore containing provisions directly conflicting with those of the instrument recognizing it as "fundamental." Pertinent, therefore, is the question; Which must be obeyed? I shall not at this time attempt an answer. But I may be permitted, in justice to our M. W. Grand Master, who is personally addressed by "Junior Warden," and who for obvious reasons may not be expected to render an account of his official acts, or supposed short-comings to an anonymous inquirer, to state what I suppose to be the reasons which have impelled that officer to regard and be governed by the provisions of the Constitution of his own Grand Lodge, rather than by those of the Constitution of the Grand Lodge of another country, adopted many years since, and which even the latter body has found it necessary to alter and amend in order to meet circumstances which have since arisen and which exist in double force in our own land.

First. I am of opinion that the Grand Master does not believe the "Constitution" in question, "fundamental," notwithstanding the declaration of Article 16 of our own Constitution. If he does, I should have much less confidence in his Masonic knowledge than I now have. He doubtless believes the "Ancient Charges of a Freemason to be fundamental" and I suppose he is of opinion *they* are binding upon all Masons, without the sanction of a Constitutional provision requiring them to be observed. I believe it is as necessary to provide by law that a Mason should obey the moral law, as it is to require him by Constitutional provision to recognize the Ancient

Charges. He is not a Mason unless he acknowledge the binding authority of both. If, therefore, the Grand Master agrees with me, he very properly considers the 16th article of the Constitution of the Grand Lodge of Ohio, as unnecessary and, *in itself*, of no validity. I know he is of opinion that said article should be modified or repealed for the sake of consistency at least, for he has so declared himself upon record.

Second. The Grand Master is excused if not justified in his course, by the uniform precedents set by his predecessors, and the Grand Lodge, ever since the adoption of the Constitution. In no instance have the provisions of this, so called, "fundamental" law been regarded where they conflict with those of the Constitution and laws of the Grand Lodge of Ohio.

Third. Our present Constitution was adopted in 1843, containing the 16th section as it now stands. The chairman of the distinguished Committee which prepared and reported it was, at the time, Grand Master and continued in office for a year succeeding its adoption. He was followed by the eminent brother second on the committee, who was "honored by Supreme command" for three successive years, and whose administration was highly creditable to himself and honorable to the Fraternity. Another member of the committee, distinguished for his knowledge of masonic law and usage, subsequently adorned the Grand Orient for three years. It is only necessary, in my opinion, to inquire, in justification of the course of our present chief officer:—Did these eminent brethren, who it is reasonable to suppose knew what was really meant by the 16th Section, square their actions by this "fundamental" law? I conclude, therefore, that our present Grand Master, with these brilliant lights before him, and guided by what he must deem safe precedent, is entirely right in disregarding as authoritative the provisions of this (pardon the word) "begus" *Ancient Constitution*. Enough for the present. If I am pardoned for presuming to answer for one much more competent to reply for himself, I may revert to the subject again. Of one thing I feel satisfied, that all intelligent brethren, when they calmly investigate the matter, will come to the conclusion that it is high time that this mis-called "fundamental" law, which must have been so recognized by mistake, should be stricken from our Book of Constitutions and consigned, where it ought to have remained, to the library of the antiquarian for the inspection of the curious and perchance for the examination of the masonic historian.

SENIOR WARDEN.

MASONIC EULOGY

ON THE LIFE OF GEORGE WASHINGTON,

Pronounced before the Brethren of St. John's Lodge, in Boston, February 4th,
A. L. 5800.

BY BRO. GEORGE BLAKE.

(We rarely publish Eulogies; but the following is interesting from its antiquity, and doubly so because of the subject. Besides, copies of it are so exceedingly scarce, that we have never met with but one; and we have concluded the Craft would be pleased to have it for preservation in their libraries.—ED. REVIEW.)

LABOR, be at rest! Mirth, let not thy voice be heard! Joy, our once sweet visitant, we have no place for thee here! our Lodge has become the abode of melancholy and sorrow:—Grief, oh, Grief! most sincerely do we welcome thee to the hall of this Fraternity; thou dull dismal messenger of woe, it is thy privilege to rule our Lodge this night; from heaven's high arch, art thou commissioned, by the weeping genius of Masonry, to take the charge of this her terrestrial habitation. We acknowledge thy credentials, they are attested by the signature of Death; we bow to thy authority—we yield to thy commands. Come, then, Grief! dark and gloomy spirit, we are now thy brothers. At this moment we are ready to induct thee to office, to invest thee with the black symbols of stately promotion. In the East, where gay light once had dominion, there shalt thou sit enthroned on clouds and darkness: in the West thy faithful Wardens are sadness and sympathy; and as the sun setteth in the west to close the day, so do they sit there to draw thy cloudy mantle over this Lodge. Dressed in thy most dismal attire, we hail thee, Grief, as the master of this meeting: for thy truncheon, we give thee the grave-man's mattock; on thy bosom we will fasten a beamless jewel, that is covered by the sable vestment of night; for thy girdle thou shalt wear a wandering moonbeam, whose glimmering light shall serve to make more visible the darkness of thy form. The tombstone is thy trestle-board, and thy tow line shall be twisted from the finest chords of Mason's hearts. Here then, Grief, we await thy commands; our hearts, and not our hands, will perform the joyless labors of the night. Our refreshment shall be the cup of bitterness, and when we have drunken it to the dregs, our bosoms, with three times three thousand pulsations, shall give the signal of our sincerity and unison.

But whence my Brothers, and wherefore, is all this gloom and stillness? Why is the noise of the busy hammer suspended, and our ears

greeted only by the slow beatings of kindred bosoms. Why has our noon-tide Sun retired so soon to the dark chambers of the West? Our Lodge, which has so often resounded with the voice of industry and mirth, is now silent as the mansion of death; those dazzling luminaries, which have been wont to enlighten our labors, why are they extinguished; why do they refuse their accustomed radiance? The compass, the square, the level, the plumb, and all those sparkling jewels, once the pride and ornament of Masons, are now concealed by a veil of blackness; the cheerful song which has so often welcomed the eve of labor, has ceased to undulate; I hear nothing but the doleful melody of sighs and groans, where I have once seen the sprightly features of ease and contentment, where I have often beheld the expanded countenance of gladness and hilarity—through this dubious quivering light, I can now discern naught but the pale sickly visage of melancholy and sorrow. Need I ask, my Brothers, whence this awful change? Of our respected Master shall I inquire, why stands a tear trembling in his eye, or of you, my friends, why every breath seems to travel from the lungs in pain; or why this dismal nightshade is more suited to the present “habit of your souls,” than the jocund aspect of day? No! my own heart, my Brothers, resolves the mystery;—WASHINGTON! OH, WASHINGTON! OUR MASTER, OUR BROTHER, OUR FATHER, OUR FRIEND, WASHINGTON IS NO MORE!—He, who was greater than Hiram, better and more beloved than Solomon; he, whose virtues have been so long the example, the boast of our Fraternity; whose countenance diffused splendor and brightness through the wide arch of Masonry, has gone down in the West, has descended to the silent mansions of the dead. That perfect Ashler which stood at the East corner of our Temple; that Stone which the Builders selected, which was wrought and polished by the hand of God himself; that on which rested the main pillar of our fabric, is torn away and removed by the resistless arm of death; the strength of our building is decayed; its beauty and ornament are obliterated forever; the Grand Architect in heaven has recalled from his embassy, a being who was sent to us as a *light* to our designs, a *model* for our labors. Pure spirit of Masonry! thy loss is irreparable. Well mayest thou now make the “dust thy paper, and with rainy tears write sorrow on the bosom of the earth.” The fairest column of thy earthly Temple is broken; the column on which the brightest features of thy character were engraven, is demolished, and in the quarries of heaven alone is there a precious stone to supply its place.

Think not, my Brothers, that I have felt it my duty, on the present

occasion, to assist you in estimating the magnitude of your loss, by an attempt to display all the virtues of the wonderful man whose death we commemorate. Forgive me, if I touch lightly on a few lineaments of a character whose aggregate is not only far beyond my powers to describe, but as far beyond my faculties to comprehend. A few days only have elapsed since I was first invited by my brethren to assist in this solemn offering of grief. In this busy, thoughtless, tumultuous world, I leave you to consider what a small, very small portion of our reflection is fit to be dedicated to a subject so interesting, so sublimely affecting. For myself, I can hardly contemplate the death of WASHINGTON without a feeling of piety and devotion ; I dared not think of the event until I had purified my mind from every sentiment relating to the stale concerns of ordinary life ; and to speak of him in this solemn Lodge, I should consider as nearly allied to blasphemy, had I not first cleansed my tongue from all the frivolous language to which it is accustomed.

With these impressions on my mind, few indeed must have been the moments I have had to prepare for this solemnity ; but I complain not of their brevity, for Time himself could not lend me hours enough to complete the task. Had every minute of my liesure been protracted to months, had every month been prolonged to years, still should I have been but at the beginning of a duty so stupendous as that of recording the virtues of our illustrious deceased. Were the flight of my fancy swift as a sunbeam ; were the vision of my mind sharp as lightning in the "collied night," yet would they be slow in their progress ; still must they loiter in the rear of his glory and renown. What then, my Brothers, can be expected of me, dull and feeble as I am ; what can I say to magnify the eulogium he deserved ; to swell the tide of grief that is now bursting from the eyes of his faithful, affectionate and grateful countrymen. Compared to his virtues, and the world's sorrow for his death, all the little praise in my power to bestow, is but the transient night-fly's twinkle to the steady lustre of the pole-star ; my voice as a sigh to the whirlwind, and our united sympathy but as a single tear-drop on the billows of ocean.

Were we contemplating the character of other heroes and statesmen whom history hath celebrated, well indeed might it be suspected that hypocrisy had put on for a while the vizard of grief ; that cold senseless duty had been blowing its studied praises through the trump of hollow adulation ; but on a theme like the present, language loses the power to exaggerate, and even dissimulation itself could hardly

conjure up a pretence that would reach in semblance the height of reality. The character of WASHINGTON stood single and alone. In him all the qualities which constitute the excellence of man, however contrary in nature or repugnant in principle, were almost miraculously united and reconciled ; with the ardor of his youth was associated the temperance of age ; imagination was instructed by prudence without being trammelled by timidity ; caution guided the steps of rashness, but fear did not retard the celerity of courage.

His first achievement in war was but the experiment of youth ; and yet on the field of Braddock, his success seemed to have resulted alone from the ripened experience of manhood. He was then little more than a beardless stripling, the leader of an undisciplined militia, "disdainfully thrown in the rear" of a veteran soldiery ; but on that memorable day when victory had already pronounced a decision on the conflict, when death, furious and inclement had reached to the very middle of his ranks, and with hideous yell was in swift pursuit of a disordered and affrighted army, there did we behold our youthful hero, with calmness and serenity on his front, collected in the midst of carnage, and undismayed by the horrors that surrounded him. Awed by his presence, destiny forgot its resolves, and even death himself, as if outgeneraled by his management, abandoned in despair his half completed purpose of desolation.

But the presages of his youth, bold and promising as they were, have been more than consummated. At an early period of life, the great properties of his mind were too resplendent to need an interpretation from scrutiny, and their tendency too perspicuous to require an assurance from the tongue of prophecy.

(TO BE CONTINUED.)

EMPIRE OF FREEMASONRY.—A very distinguished writer has said that "the real empire of Freemasonry is public opinion—a power, as far as human power can go, supreme. Shake the prestige of confidence in its principles, and we lose all ; maintain it, and we preserve for posterity a blessing beyond price. To this empire every Freemason is subject, be he ever so humble or exalted ; and whoever attempts to avoid it, will never be able to prove his title to respect or protection."

THE ANGEL AT OUR SIDE.

BY ERNESTINE.

THERE'S an angel ever standing,
Calm and patient by our side;
Breathing to us words of comfort
Whate'er evil may betide:
Pointing with uplifted finger,
To a cloudless future day,
When the skies no more shall darken,
Nor the sunlight fade away.

When the way is dark before us,
And the nights are drear and long;
When the tempest gathers o'er us
Still is heard her cheering song—
"Storms of wrath soon spend their fury;
Clouds must sometime pass away;
And the darkest hour of night-time
Heralds oft the coming day."

When false dreams of joy have left us
Restless, lost, and filled with pain,
Soft she whispers "Hours thrice glorious
Soon shall dawn for you again."
And amid our anguish—weeping—
Kneeling by the open grave,
Hark, her whisper—"Thou shalt meet them
In that land beyond death's wave."

Thou hast heard her angel whispers—
Brothers of the mystic tie—
For she dwelleth in your Temples,
Cheering on your mission high.
Clothed with light, and crowned with glory,
One among the heaven-sent three—
Fairest, and to mortals dearest—
"Faith, and Hope, and Charity."

Blessed "Hope!" how bright thy mission—
To sustain the fainting heart,
And to many a grief-worn pilgrim
Strength, and trust, and peace impart.
Ah! how oft our steps would falter,
And our dreams be laid aside,
But for words of cheer and promise,
From the Angel at our side.

LINCOLN, Ills., May, 1860.

PRESENTATION OF A SWORD

TO M. E. SIR B. B. FRENCH, GRAND MASTER,

On behalf of the Grand Encampment of Knights Templars of the United States.

At the last Triennial Assembly of this Body, held at Chicago, Illinois, in September, 1859, the Grand Recorder was instructed to procure a suitable sword to be presented, in behalf of the GRAND ENCAMPMENT, to the P. G. Recorder, and present Grand Master, Sir B. B. French. The sword was procured, but the Grand Recorder, being unable to visit Washington to present it in person, deputed Sir Albert Pike, of Arkansas, to perform the duty in his stead. Accordingly, at the stated meeting of Washington Commandery, No. 1, Knights Templars, held on the 28th of March last, the presentation took place, accompanied with the following addresses.

ADDRESS OF E. SIR ALBERT PIKE.

MOST EMINENT GRAND MASTER :—When, in the month of September last, you laid aside, after long years of service, the jewel of Grand Recorder of the Grand Encampment of Knights Templars of the United States, to assume the office and dignity of Chief and Head of that Order, the body which had known you so long and so well, adopted this resolution :

“Resolved, That the Grand Encampment of the United States, fully appreciating the importance of the services rendered to this Grand Body and the Order of Knighthood throughout the United States, by the Right Eminent Sir Knight BENJAMIN BROWN FRENCH, in the very satisfactory manner in which he has, for a period of nine years, discharged the arduous and responsible duties of Grand Recorder, does, as a testimonial of its appreciation thereof, order the procuring of a Sword, proper and becoming the Presiding Officer of this Grand Body, under the direction of the Grand Recorder ; and that the same be presented in suitable terms to the Past Grand Recorder and Present Most Eminent Grand Master.”

The Grand Recorder, Sir Samuel G. Risk, unable now to visit this city and perform the duty in person, has requested me to act as his proxy and, for him, to present you this Sword which, in obedience to the decision of the Grand Encampment he has procured.

If I had more particularly noticed the terms of the resolution of the Grand Encampment, I should have hesitated long before

undertaking this duty, and might have declined it. The sword, apt emblem of loyalty and honor, has been procured, and as such emblem, as well as in every other respect, it is proper and becoming the *présent* presiding officer of that Grand Body. In *that* respect the Grand Recorder has done his duty, but in another he has given me no aid. I am commanded to present the weapon to you "in suitable terms."

In what terms can I present it that shall adequately express your merits and deserts, and the Grand Encampment's appreciation of them, and its members' brotherly affection for yourself, without seeming to be guilty of flattery and extravagant eulogy, those vices most contrary to the spirit of Masonry, though most frequent among Masons?

I am also to present this sword, both to the Past Grand Recorder and to the present Most Eminent Grand Master. It was fit and proper that this should be so expressed. Testimonials of masonic regard, like masonic dignities and jewels, if undeserved, disgrace the wearer. When earned by zeal, fidelity and industry, and then alone, they are honorable and worthy an honest man's acceptance. Nor are they even then so, if, while health and strength and intellect yet remain, they are made the occasion of retiring from active service, and of leaving the great harvest field to be toiled in by others.

You, Most Eminent Grand Master, are willing still to wear and work in the Knightly harness. Always you have been ready to put forth your hand and do that which lay near at hand demanding to be done, and you do not now seek to be invalided on half-pay or a pension. The records of the Grand Encampment and of another national Grand Body will always bear ample testimony of the assiduity, the patience, the faithfulness, the accuracy and the pre-eminent ability with which your clerical and ministerial duties in those bodies for many years have been performed. In this District and in the adjoining State of Maryland, so long as either Blue or Capitular Masonry exists, for a brother or companion to congratulate himself on the prosperity or health of either, will be to utter an eulogium on you.

You have never *worked* Masonry as a mine, from which to extract, as some do, a revenue and a living. You have not been afflicted with that prurient desire for notoriety, which makes some brethren miserable if their names are not continually in print. You have not been one of those who are wretched if not in masonic office, and supremely happy when invested with its trappings and patented to wield its powers. Dignities have indeed always sought you; and

you have only accepted station because it gave you opportunity to work the more.

Therefore, Most Eminent Grand Master, because you have amply deserved it by past services cheerfully rendered; because your hand, that of a generous, honest, loyal Knight, is worthy to grasp it; because, as Grand Master, you will wear it worthily and well, maintaining the constitution of the Order and the just prerogatives of your high office with firmness and dignity, and yet indulging in no absurd pretences to obsolete arbitrary power—in the name of the Grand Encampment of the United States, I present you with this sword; receive it as a symbol, as in simple truth and earnestness it is, of the regard, esteem, and hearty friendship of all the Knights of the Union for you, their Grand Master and their Brother; receive it, as they ask and expect you to do, as a pledge on your own part, in addition to the pledge which your past life gives the Order, that you will hereafter redouble your exertions in the cause of Masonry, enlarging the circle of your labors and your influences, and giving your powerful assistance to those who are striving with energy and zeal to expand the history, explain the morality, and develop the high philosophy of the Royal Art. If your Brethren have not wholly mistaken you, this weapon, as a symbol of their regard, esteem, and affection, will possess in your eyes inestimable value; and that pledge on your part will be of equal value to them.

REPLY OF M. E. SIR B. B. FRENCH.

EMINENT SIR KNIGHT:—To the Grand Encampment of the United States, who caused to be presented to me this finished and elegant sword, as a testimonial of their appreciation of the manner in which I performed my knightly duties as their Grand Recorder, I am most grateful; and to you, Eminent Sir, who have accompanied the presentation with remarks so complimentary to me, I return my sincere and heartfelt thanks. More particularly do I do so, for I believe—aye, I *know*—you mean exactly what you say; and, in that knowledge and belief, I feel proud and happy.

This sword shall ever be to me a talisman of my future duty to the illustrious body which ordered its presentation.

There is a romance, if I may so express it, attending the sword through all past time. Scarcely do we enter upon the Mosaic account of the Creation ere we find it stated that “the Lord God placed at the east of the Garden of Eden, cherubims and a flaming sword;” thus showing that, as an implement of war or defense, the sword was the earliest weapon known.

Throughout the Old Testament, the sword is conspicuous as a weapon. We find mention of that most mythic of all mythical swords, inasmuch as it doth not appear at all, and is only known in the interpretation of a dream, as "the sword of Gideon the son of Joash," and is afterwards proclaimed by the son of Joash himself, as "the sword of the Lord and of Gideon."

As an evidence of the careful manner in which that weapon, belonging to any noted individual was preserved, we find that the sword of Goliath was wrapped up in cloth and kept behind the ephod by the priest of the Most High. Even among the disciples of our Savior, we find one armed with a sword, and using it in defense of his Divine Master.

In the real and fanciful history of past heroes the sword bears no insignificant part.

That chivalrous leader of the Knighthood of the olden times, if not of all Knighthood, wielded a sword, the manner of the miraculous reception of which is told in many ways, and even the name it bore is variously given. One writer, in not the most elegant poetry mentions it as follows :

"The story of King Arthur old,
Is very memorable ;
The number of his valiant Knights,
And roundness of his table :

The Knights around his table in
A circle sat, d'ye see,
And altogether made up one
Large hoop of chivalry.
He had a sword both broad and sharp,
Yclept Caliburn."

One of our most elegant modern poets, founding his legend on the rougher poetry of the past, places the following words in the mouth of the wounded King. Addressing a companion in arms, he says :

"I am so deeply smitten through the helm,
That without help I can not last till morn ;
Thou therefore take my brand, Excalibur,
Which was my pride : for thou rememberest
how,
In those old days, one summer noon, an arm
Rose up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful,

Holding the sword—and how I row'd across
And took it, and have worn it, like a King :
And, wheresoever I am sung or told
In after time, this also shall be known.
But now delay not ; take Excalibur,
And fling him far into the middle meer ;
Watch what thou seest, and lightly bring me
word."

That famous sword, after several efforts to save it were made by the Knight to whom the request was preferred, was at length thrown into the river, in accordance with the wish of the King, and thus our poet describes the act :

"Then quickly rose Sir Bedivere, and ran,
And, leaping down the ridges lightly, plunged
Among the bal-rushbeds, and clutch'd the sword,
And strongly wheel'd and threw it. The great
brand
Made lightnings in the splendor of the moon,
And flashing round and round, and whirled in
an arch,

Shot like a streamer of the northern morn,
Seen where the moving isles of winter shock
By night, with noises of the northern sea.
So flashed and fell the brand Excalibur ;
But ere he dipt the surface, rose an arm,
Clothed in white samite, mystic, wonderful,
And caught him by the hilt, and brandish'd him
Three times, and drew him under in the meer."

So passed away, according to the legend, the magic sword of the dying King.

From the days of the Patriarchs, all through sacred and profane history, even down to these days, we see standing out in bold relief, the Hero and his Sword ; and all of us have seen the sword of the immortal WASHINGTON, now preserved in one of the nation's public edifices by his grateful countrymen.

Surrounded by so many memories as the Sword is—made sacred by so many associations—the Grand Encampment of Knights Templars of the United States could not have selected anything as a memorial of their kindness, which I could value more highly than this beautiful sword. But, priceless as it is to me as *their* gift, receiving it from *your* hands in so graceful and kind a manner, will ever hereafter attach to it, in my mind, a memory as precious as any one that could have been associated in the mind of that famous Knight, of whom I have spoken, with his trusty Excalibur.

The past comes back upon me with most pleasing recollections, as I stand here and receive this sword from you. I remember how we have stood side by side in places far distant from each other, as friends and brothers ; how we have knelt at the same altar, passed the same rough and rugged road, and drank from the same cup ; and as I now receive this sword from your hand, so did you once receive from me a Knightly sword ; and I only ask that I may wear this with as much dignity and Knightly honor as you have worn yours !

These associations, and a thousand others of the past, all throng around my heart, and they must and ever will be associated with this gleaming blade whenever it is wielded by this right arm ! Every true Templar holds the sword which he wields under certain solemn conditions. By me they will never be forgotten or disregarded. While, however, those conditions are not to be broken, no true patriot can receive a sword without attaching to it other conditions to be as sacredly performed.

Sir, while I will wield this blade under the Templar Beauseant, as a Templar, I will also wield it, should occasion ever call upon me to do so, under the glorious stars and stripes of my country, as a patriot ! Yes, Sir, I here pledge myself to you, and to all, that when my country is in peril ; when her Constitution or her Union is in danger, and arms are required for their defense—without stopping to ask who is right or who is wrong, this sword will leap from its scabbard, and the hand that now grasps it will wield it in their defense, till their safety is accomplished, or this right arm is powerless !

God grant that no such necessity may ever happen !

A Song for the Craft.

Words by Bro. S. N. EVANS. Music composed and dedicated to Dr. J. N. BURR, P. D. G. M., by Bro. JOHN B. BRADLEE, Mt. Vernon, O.

Soprano.

Alto.
 1. A song for the craft, the proud old craft, Which has
 2. In the days of old, when the wise and bold, Had
 3. It attained its prime in the olden time, When

Tenor.

Bass.

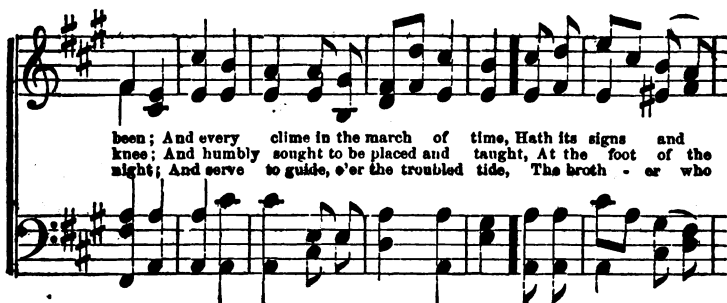
weather'd the storm so long, Which has won re - nown from the
 hon - or and power a - lone, 'T was a great - er pride o'er a
 Sol - o - mon's tem - ple rose; But it shows to - day, no

cowl and the crown, And a lay from the child of song. Its
 lodge to pre - side, Than to sit on a mon - arch's throne. The
 sign of de - cay, And no lack of its vig - or knows. In the

em - blems stand on ev - ry land, Where the foot of man has
 scap - ter proud to the gavel bowed, And the cour - tier bent his
 fu - ture days, shall its beacon blaze, Through the gloom of darkling


THE MASONIC REVIEW.

A SONG FOR THE CRAFT.—CONCLUDED.

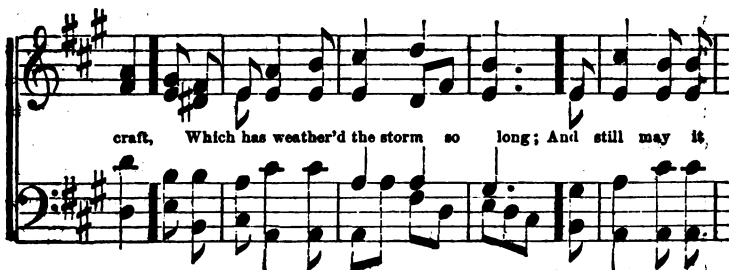


been; And every clime in the march of time, Hath its signs and
knee; And humbly sought to be placed and taught, At the foot of the
night; And serve to guide, e'er the troubled tide, The broth - er who

CHORUS.—With spirit.



sym - bols seen. Then sing to the craft, the proud old
Ma - son free. Then sing, etc.,
knows its light. Then sing, etc.,



craft, Which has weather'd the storm so long; And still may it



be the boast of the free, And the theme of the death - less song.

Rit. Dim.

RAMBLES ABOUT EDINBURGH.

BY THE EDITOR.

At last I was in Scotland. And, more,—I was in Edinburgh, the centre—the *heart* of Scotland ! I was in that great, rugged, quaint city of ancient renown, so long throned on its beetled cliff, and looking out from its lofty pedestal away over the German ocean. In Edinburgh, with its frowning crags and bristling castle ; with its Holy rood—the dwelling-place of royalty ; its University and schools of world-wide fame ; its magnificent Monuments, its venerable Abbey, and its “Heart of Mid-Lothian !” *The* Edinburgh about which I had read in boyhood, and dreamed of in manhood’s years : where Mary, the frail but beautiful Queen, loved, reigned, and was ruined : where stern old John Knox preached his sterner doctrines : where Robert Burns sang and talked, wrote poems that yet thrill the heart-strings of the world, sent love-notes to one he could not wed, and where he was formally crowned poet-laureate of the Craft. In Edinburgh, where the great Chalmers uttered his words of fire—wooing the multitudes by his wonderful oratory and active piety to truth and goodness and heaven ; and where Hugh Miller lived, and labored, and wrote, and is buried ! How often I had desired to be in Edinburgh : and now those desires were gratified ! Come with me, reader, and as we have a few days to spare, we will go “round about it,” and through it, and up and down it, and see *such* a city as no other land can show.

On going into Edinburgh by rail from Glasgow, it is impossible to see the city until you are in it—and hardly then. As you approach its suburbs, the railway plunges into a tunnel, from which the train emerges only at the station. You get out of the car, and find yourself still down at the bottom of a deep ravine, from which you make your way by a long and steep ascent into Prince’s street ; but when once there you pause and look around you in bewildering* astonishment. The ravine out of which you have climbed, which intervenes between Prince’s street, and the Old Town and Castle, has been partially filled up and covers the track of the railway, (except at the station) but is still far below the street. It has been laid out into a beautiful Park, and covered with grass, flowers, and shrubbery in great variety and profusion. Near you, at your right, and just within the Park,

is the magnificent Monument erected to the memory of Sir Walter Scott; just across the bridge, and in front of you, is the "Old Town," clinging to the sides of the hill along up to its very crest, and then receding beyond its summit. Farther on to the right, but on the same side with the Old Town, rises away up in air the rocky beetling cliff, crowned with the venerable Castle, and the threatening cannon which point every way and command both the old and new town, as well as all the approaches to the city. Immediately in front of the Castle and parallel with the Park, Prince's street stretches away up for a mile or more, with a magnificent range of buildings, mostly stores and hotels, on one side, and the Park on the other. It is wide, well paved, and, with its surroundings of park, palatial buildings, castled hill and beautiful monuments, is probably the finest street in Victoria's dominions,—at least *we* found none to equal it in beauty and grandeur combined. But wait: let us go up Prince's street to the Clarendon Hotel, just opposite the Castle; secure our room, deposit carpet-sacks, and then out to see the city.

Our first search is for an old Cincinnati friend, W. G. Patterson, Esq., who some time since returned to his native Scotland, as a wooer often will to "his first love." We found him over in the old town, at No. 4, North College street, surrounded, as usual, by antique books and rare engravings. He at once volunteered to become our *cicerone*, and while we remained in Edinburgh, devoted almost his entire time to showing us the sights and teaching us, by *paactical* lessons, the geography of the place. We send him across the water, a renewal of our thanks for his kindness, and only hope he may buy, and *sell*, rare and curious books enough to enable him soon to retire with a competence—as all booksellers, and *Editors*, ought to before they pass the noon of life.

That we may have a general view of this romantic city and its surroundings, we will first go to the top of the Calton Hill. It is situated opposite Waterloo Place, to the eastward of Prince's street, and rises about three hundred and fifty feet. It is quite a task to reach the summit, but, that gained, you are amply repaid by the splendid panoramic view spread out before you on every hand. Westward Prince's street stretches away in a beautiful vista, with the Scott Monument and Park alongside. Just over the Jail is seen the circular monument erected to Hume, the Martyr's Obelisk, the old dingy half-wrecked buildings of the Old Town, (from which the spires of the Tron Church, St. Giles', and the Assembly Hall, rise conspicuously), and the Castle, with its rocky battlements and pointed cannon.

On the north-west of Prince's street, and in the distance as a back ground, are seen the Corstorphine Hills. Immediately to the south of you, as you look over the High School, Burns' Monument, and the Jail, are the crowded buildings of the Old Town, rising up the ridge, house above house, in irregular terraced piles, some of them seven, eight, and even nine stories high on the side towards you ;



while the way to them leads from the dark valley of Holyrood more than three hundred feet below your stand-point. From the deep valley you pass up the hill along the West Bow, a street unique in all its aspects, and presenting a scene quite unlike any thing in any other city. The engraving will furnish an excellent view of this ascending street, and the strange conglomerate of buildings through which it winds. These old and weather-beaten buildings are intersected and serrated by wynds and lanes, narrow and crooked, and are at last abruptly terminated by the precipitous rock on which the

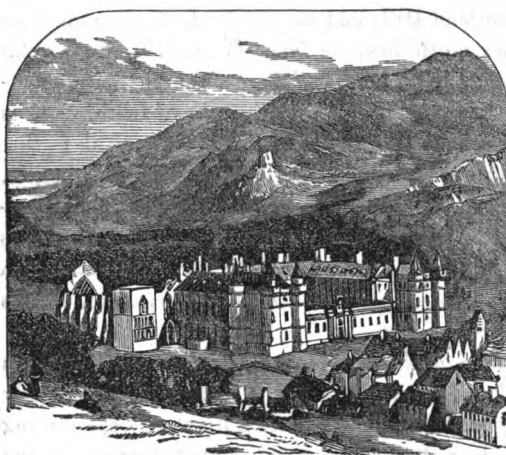
Castle is built. Above the weird-looking mass of roofs and chimneys, broods, often, a dark cloud of smoke—a circumstance from which that part of the town acquired the popular sobriquet of “Auld Reekie.” Farther to the left, beyond Holyrood and the Queen’s Park, rise in rocky grandeur, Arthur’s seat and Salisbury Crags ; while the beautiful Pentland Hills and the distant Lammermoor close the prospect. To the north lies the New Town, with its regular streets, massive buildings, with here and there a church spire shooting up heaven-ward ; and beyond, the little seaport of Leith, with its long pier running away out into the Frith of Forth. Still farther to the north you see the coast of Fife, the Highland Hills, Damyat, Ben Lomond and Benledi. To the east, you see the Bay of Prestons, several little towns, the Isle of May ; and beyond them all rolls the dark waves of the German Ocean. Few spots on this earth afford such a view of varied beauties and imposing grandeur, as this Calton Hill.

That we may not have to climb this spot again, we will take a hasty look at the works of art which adorn it, and which add greatly to its interest. On your left, as you ascend a flight of steps leading towards the summit, is a Monument to DUGALD STEWART, erected in 1830. Near by are the OBSERVATORY, and a Monument to PROFESSOR PLAYFAIR. The *old* Observatory, stands a little to the west, and by its unsightliness and age adds only a tinge of antiquity to the grouping. Immediately on the summit of the hill is NELSON’S Monument, a structure that has been described as “more ponderous than elegant, modeled exactly after a Dutch skipper’s spy-glass, or a butter-churn.” From the top of it, to which you can gain access by the payment of threepence, the prospect is fine and uninterrupted. Near to Nelson’s, stand in naked solitude, the twelve columns of the NATIONAL MONUMENT, a structure intended to commemorate the heroes who fell at Waterloo. This Monument was intended to be a literal reproduction of the Parthenon, but the pecuniary resources of the projectors were not equal to their patriotism ; and these twelve massive pillars, of most exquisite workmanship, stand here as a pledge of what might have been, but is not.

The High School is situated on the south side of the hill : it is one of the two principal classical schools in Edinburgh, and is a large massive building, of noble proportions ; its original cost was about one hundred and fifty thousand dollars. Nearly opposite to the High School is a Monument erected to the memory of Burns, in which was formerly a statue of the Poet, by Flaxman, but it has been

removed and is now in the Library of the University. But let us go down to Holyrood, and see the home and heritage of Royalty.

The Palace of Holyrood is, very singularly, located in a little valley, between Calton Hill and Salisbury Crags. It is built in a



quadrangular form, flanked with double castellated towers in front and with a central court ninety-four feet square. It looks as though it were designed as a place of refuge, as well as a residence, and capable of military defense against the frequent tumults and outbreaks so common in Scottish history. The frail but beautiful Mary occu-

piated the Palace during part of her reign, and her boudoir and bed-chamber are now the most interesting apartments within it—the latter contains the bed and furniture, preserved as they were when last occupied by that celebrated princess. But we will defer our visit to the interior until a future number, as the printers are crying “enough” for the present.

BEAUTY AS WELL AS STRENGTH.—Masonry never contents herself with simply giving strength or durability to her work. She must also adorn and beautify it. Not satisfied with preparing the minds of men for the reception of all the social qualities and affections of which they are by nature susceptible, she also seeks to fling around them the attractive fascinations of grace, elegance and refinement. From the busy scenes of commercial intercourse, she will conduct you to the social assembly, the gallery of arts, and the domestic hearth, and refine and elevate your nature.

MASONIC INSTITUTES.

CHAPTER X.

LAWS RELATING TO THE WORSHIPFUL MASTER OF A LODGE.

SEC. I.—IMPORTANCE OF THE OFFICE.

1. *Regulating Ordinances.*—In ancient times, says the Grand Master of Massachusetts, Masters of lodges held absolute authority. They made rules and usages at pleasure, and none participated with them in the government. Indeed government of every kind was absolute, and all centered in the rulers. In process of time, when the improvement of human intelligence demanded more popular forms of government, Freemasonry took the lead in the reform, and the absolute power of the Masters was gradually yielded to conventions and Grand Lodges. The Worshipful Master of a lodge, at his installation, is even yet placed in a position of great power, and corresponding responsibility, without which power would cease to be beneficial to the community, and degenerate into tyranny of the worst and most baleful description.

To prevent such an inauspicious contingency, the laws for regulating the office are peculiarly stringent, and should a Worshipful Master be imprudent enough to exceed his legitimate authority, any subscribing member of the lodge is competent to forward a complaint to the Grand Master with a certainty of being heard and having the injury promptly redressed; for it is an axiom in Masonry, that if a Master commits an error the brethren are sure to be in some degree implicated. This, however, is the only course open to the members, for no mere majority can control the Worshipful Master of a lodge; and many cases may be imagined where a lodge may be badly governed, and the brethren be entirely without redress; for a man may execute the office of Worshipful Master very indifferently, without the absolute violation of any masonic law, and the lodge have no alternative but to endure the infliction patiently till the expiration of the year, as a penalty for their inauspicious choice. The act has been their own, and they must submit to the consequences without complaint.

2. *His distinguishing Title.*—When duly installed, the new Master becomes entitled to the appellation of Worshipful, and every brother is enjoined to use it when addressing himself to the chair, because it

is an office of dignity and respect. It is sound policy to support the chair and maintain the authority of the Worshipful Master on all occasions, except under circumstances of gross mismanagement or open violation of the laws, which very seldom occur; for we do not often find a brother, when placed in the onerous situation, regardless of his duty or unimpressed with the responsibilities of office; and therefore if a doubt exists as to the legality of any practice, or the correct tendency of any question which is submitted by him to the consideration of the brethren, he ought to have the advantage of it, and receive the most favorable construction of his conduct. The position of a Worshipful Master is sometimes painful, because out of two courses open to him, he feels at a loss which to choose; and when placed on the horns of such a dilemma, then is the time for the brethren to rally round him, and dissipate his uncertainty by prompt advice and disinterested assistance.

3. *His Power of closing the Lodge.*—In any case this is a safe policy on the part of the members, because the Worshipful Master possesses the uncontrolled power of closing the lodge at any moment, by the exercise of his sole will and pleasure, and irrespective of any business being unfinished or any question undecided; nor can a motion of adjournment be entertained, because it would trench on his prerogative, and wrest out of his hands the authority with which he was invested when, at his installation, the Warrant was committed to his charge. He is the master and not the slave of the brethren. And they have no right even to admonish him, much less to call him to account, unless, on the clearest evidence, he has been guilty of an infraction of Masonic law; and even then, no individual brother possesses the right of appealing to the members against any act of his, how illegal soever it might be; because if a motion were made to that effect, he would certainly refuse to put it to the vote; and in so doing he would not transgress the limits of his legitimate power.

In this country the Grand Lodge is the Court where he must be arraigned. The brethren are bound to obey him; but if they possessed the power of carrying a question of adjournment, the doctrine of obedience would be reversed, and transferred from them to the Worshipful Master. This would destroy the cement of the lodge by undermining the chief foundation of Masonry contained in the ancient charges, which forbids the brethren assembled in lodge to hold private committees or separate conversations without permission of the Master, and to pay due reverence to his authority. And it is strictly ordained that the rulers and governors, supreme and subordi-

nate, are to be obeyed in their respective stations by all the brethren, with humility, reverence, love, and alacrity, that all the world may see the benign influence of Masonry, as all true Masons have done from the beginning of the world and will do to the end of time.

4. *His Commands Imperative.*—We find the doctrine enunciated in the charge of the first degree, that obedience to the Worshipful Master must be proved by a close conformity to the laws and regulations of the Craft; by prompt attention to all signs and summonses; by modest and correct demeanor while in the lodge; by abstaining from every topic of religious or political discussion; by a ready acquiescence in all votes and resolutions passed by the brethren; and by perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices.

5. *Circumspection recommended.*—Such being the power of the Worshipful Master and the entire subordination of the brethren, it will be evident that the greatest care and circumspection ought to be used in the choice of a brother to fill that important office. His general qualifications are enumerated in the "Summary of Ancient Charges," prefixed to our Book of Constitutions, which being accessible to every brother, it will be unnecessary to produce here, further than by saying that he ought to be true and trusty, of good repute, held in high estimation by the Fraternity, skilled in masonic knowledge, a lover of the Craft, exemplary in his private conduct, courteous in his manners, and steady and firm in principle.

6. *Beware of Incompetency.*—These injunctions are very much to the purpose, but alas, it is not every "good man and true," who is competent to rule and govern a lodge of Masons. Laurence Dermot, after enumerating the qualities necessary to constitute a good and efficient Master of a lodge, adds—"A man may possess all these good qualifications, and yet be incapable of filling his office with credit either to the lodge or himself; and this is recommended as a matter well worth the consideration of all members of the society." It requires knowledge and experience to preserve respect; tact and firmness to maintain authority; affability and kindness to secure affection; with many other traits of character to enable him to discharge the duties of his office creditably if not triumphantly. A writer in the *Freemasons' Magazine* has some very judicious observations on this subject, which we give in his own words:—

"Many a fine young fellow carries off the chair with a dash and brilliancy which it is ever pleasant to witness; but in the deeper duties of the office—in the discrimination of proper objects for

Masonry's greatest work, her charities—in the etiquette without which no society of gentlemen can be rightly maintained—and in that rigid impartiality which should be the brightest light in the code of masonic morality—young men can scarcely hope to be grounded. Four or five years of probation, if not a longer period, should be required for every Master of a lodge, except in the unfortunate cases where the want of competent candidates renders such an exclusive system impossible. Besides this, there is a still more serious defect inherent in this system of early taking office, viz., that it leads young men, even of promising abilities and liberal education, to confine themselves to the mere getting up of set formularies, without ever diving into the many subjects of deep and varied interest with which Masonry is concerned. Fine as are the formularies, it is as great a mistake to suppose that the enlightened study of Masonry ends with them, as it would be to attempt to neglect them; they are the Alpha, but not the Omega, of Masonry."

SEC. II.—ELECTION AND INSTALLATION.

1. *The Process.*—The legitimate process to be observed in the election of a Master, is not regulated by the Constitutions, which merely provide that he shall be elected annually, and by ballot; and therefore the customs of different lodges vary considerably from each other. Some elect their Master on the principle of seniority, although the laws of Masonry are distinctly adverse to such a proceeding; for they expressly declare that "no brother shall be elected Master of a lodge, or appointed to any office therein, merely on account of superiority of rank." This principle is not only a violation of masonic law, but is essentially open to misconstruction and abuse, unless it be distinctly specified whether the seniority is to be applied to the respective dates of the initiation, the raising, or the appointment into the chair of a Warden. The custom, however, is not to be commended in any point of view, because it may, and frequently does, introduce into that responsible office, men who are not only perfectly inadequate to the performance of its duties, but whose moral character may reflect discredit on the lodge. Seniority may be respected when other qualifications are not at par, but ought to give way before the more unequivocal qualities of ready tact, masonic knowledge, and an aptitude to govern their fellow creatures with prudence and discretion.

There are lodges in which we have known a regular canvass instituted for the office; but it is a custom that we should be inclined most unequivocally to condemn. Although not absolutely unconstitutional,

there is an indelicacy about it from which a sensitive mind ought to shrink. The truly worthy and modest man will rest his claim solely on his merits, and not on the personal attachment of his friends.

It is usual in most of our lodges, between the election and installation of the Master, to audit the accounts of the lodge by a committee, the Treasurer and Secretary of course being present, that the former may be prepared to pay over the balance to his successor so soon as he shall have been invested, or otherwise, as the brethren may direct.

2. *Passing the Chair.*—A Worshipful Master, having been elected, he must be installed at the time as prescribed by the By-Laws of the Lodge.

3. *A Lodge of Installed Masters described.*—The installation of a Worshipful Master should be virtually performed by the retiring Master, if he be capable of going through the ceremony correctly, if not, any other Past Master is competent to preside on the occasion. At the formation of a lodge of installed Masters for this purpose, at least three Past Masters should be present, as less than that number can not open a lodge.

When a Worshipful Master is re-elected, it is not absolutely necessary to repeat the ceremony of installation, because he is authorized by the Constitutions to act in that capacity until displaced by the appointment and installation of a successor.

4. *Declaration when Installed.*—At his installation the Master solemnly declares that he will execute the duties of the chair faithfully, zealously, impartially, and to the best of his ability; that he will not permit or suffer any deviation from the established landmarks of the Order; that he will not administer or cause to be administered, any rite or ceremony that may be contrary to, or subversive of, our ancient institution; that he will maintain pure and inviolate the general principles and tenets of the Craft; that he will observe, and so far as in his power lies, enforce obedience to those ancient rules and regulations to which he has given his consent; and that he will conscientiously perform his duty as a ruler in Masonry, and as Worshipful Master of the lodge. This declaration is indispensable, as the honor, reputation and welfare of the community will materially depend on the skill and ability with which this officer manages its concerns; whilst the happiness of the brethren will be generally promoted by the zeal and assiduity with which he promulgates the general principles of the institution.

5. *The retiring Master must deliver up Lodge Property.*—When the installation is completed, the late Master is called on to deliver up the Charter, books, papers, and other property of the lodge which was committed to his care at his admission, to his successor; thus releasing himself from all responsibility on that account.

Our Pocket.

"PUT MY NAME DOWN."—Some fourteen or fifteen years ago we were at a small, and then rather out-of-the-way town in Ohio, attending a masonic festival. We had gone by invitation to deliver an address on the occasion. It was a new Lodge, and in a region where the people had never witnessed any thing of the kind. They had heard of Masons, and associated with them all the old goblin stories so rife about them in former days, and on this occasion many looked upon the members with wonder and dread commingled. We had quite a respectable procession; and after parading the streets, marched to a church, where the oration was delivered.

It was in June: the pulpit in which we stood to speak, was in the rear part of the house, and the door of entrance, which stood open, was directly in front of the speaker. Soon after we began speaking, we observed an old negro approach the door on the outside, place his hands on the door posts, and extend his head round so as to look directly at us. He had approached with extreme caution, as though in mortal dread, and was careful not to let any portion of his person be seen but his head and hands. His face was a study, and *Porte Grayon* would have been in raptures over it; entire simplicity and fearful apprehension were blended in his countenance; and he was evidently prepared, at the slightest movement within, to take to his heels as though his life depended on his fleetness. His appearance was so irresistably comical, that it came near unfitting us for the duty to which we had been called, and it required a strong effort to avoid a roar of laughter. He remained in that guarded position for some time, and then, as though fully satisfied of the danger of such proximity to men who could "summon spirits from the vasty deep," he let go his hold and made for safe quarters. His retreat was a great relief to us.

But there were some men of *fairer color*, who were not *much* better posted than the poor old negro. One long, lank, awkward fellow, who had doubtless heard the dreadful stories of Morgan days, and religiously believed them all, had come from the woods that morning, rifle in hand, to see the wonderful exhibition, and hear what might be said on the occasion. He had walked near the procession all round town; examined the aprons and sashes, collars and jewels, mallet, square and compasses, with a curious and most scrutinizing gaze. He went into the church, and sitting in a corner near the door, grasping his trusty rifle, he had listened patiently to the oration. He joined the procession again on its return from the church, and walked with it to near the

Lodge room. By this time his mind was made up. He concluded it was a great thing to be a Mason; and though it might be a perilous undertaking, he determined to join them. He found them harmless, well-dressed, *good looking*, and the objects of intense interest on the part of the people; and to be one of them became at once his highest ambition. He would be envied by all his neighbors, and possess that mysterious knowledge with which Masons alone were familiar; besides he could wear those beautiful aprons on which were painted such curious emblems; in short he would be the greatest man among his native hills. He therefore cautiously edged up to one of the members, and with his face all a-glow with excitement, remarked,—“*Stranger,—I guess—you may put my name down!*”

We have never learned whether his name was “put down” or not, but certainly he is well remembered for the amusement he furnished to a number of the Craft. The place has become quite a town, since, with a railroad, and a fine Masonic Hall with a large and flourishing Lodge.

“WE MIGHT HAVE BEEN.”

“We might have been,” these are but common words,
And yet they make the sum of life’s bewailing;
They are the echo of those finer chords
Whose music life deplores when unavailing,—
We might have been!

So sang the gifted and lamented poetess, “L. E. L.,” and how many not only before, but since her time, have taken up the same sad refrain, and laid it sobbing on the low grave of their buried hopes! Miss Landon wrote not from the mere inspiration of genius—not alone from a clear and polished intellect, but like her lovely sister spirit “Hemans,” she wrote from the heart,—a woman’s heart, and a woman’s experience. There are very few, we opine, who have not a warm admiration for the beautiful productions of her pen, though some are disposed with lordly criticism to detect what they affirm too strong a vein of “sentimentalism,” a blemish unpardonable in many eyes. We are no apologists for a parade of exaggerated feeling—for an overweening display of puerile sentiment; but of this, L. E. L. cannot be charged, and those only who have a full knowledge of her sadly unfortunate life, can truly interpret that irrepressible wail of a lone, joyless, broken existence. With this key, all unjust, carping criticism is disarmed; we involuntarily take to our hearts the weary, sorrowing child of genius, and with a tender, not a *blind* sympathy, let our own tears mingle with hers in that summing up of a life history,—

“We might have been.”

* * * * *

There is so much of the really prophetic in the apparently fanciful records, of Miss Landon’s pen, as actually resulting in her own life, that we are startled in tracing all through to the final working out of the last great tragedy. How we long to penetrate the mystery, which despite all attempted explanation, still shrouds the closing scenes of her life! Conjecture has been rife in regard to the cause and manner of her death; but the *true* revelation we believe is yet to be made.

It was not so much our purpose however, to make a sketch of this fascinating writer as to direct attention to the remarkable lines given above; not remarkable for their superior literary merit, by any means, or as the highest, best specimen of Miss Landon's poetic talent,—but for the *truth* they embody, the maturity of thought—the depth of feeling.

They will awaken that “echo” in many a heart, “the token like a scorpion's sting, bringing the *weight* which it would fling aside forever.” Their power stands confessed; and we mutely, tearfully, bow to the magic of genius.

Justice to our subject demands a larger space than we dare occupy; it would be so great a pleasure to give other specimens, showing a higher advance in the “philosophy of poetic art,” but it must content us now to add merely the closing lines of the poem already quoted.

It is the motto of all human things,
The end of all that waits on mortal seeking;
The weary weight upon Hope's flagging wings;
It is the cry of the worn heart while breaking,
We might have been!

Life is made up in miserable hours,
And all of which we craved a brief possessing,
For which we wasted wishes, hopes, and powers.
Comes with *some fatal drawback* on the blessing,
We might have been!

The future never renders to the past
The young beliefs intrusted to its keeping;
Inscribe one sentence—life's first truth and last—
On the pale marble where our dust is sleeping—
We might have been!

Editorial.

SPECIAL NOTICE.—TRAVELING AGENTS.—For the last two years we have employed, at times, two or three agents to travel on business connected with the Review. We have found that it did not pay, and occasioned much trouble and many mistakes. *We have now discontinued all traveling agencies*, except Bro. L. B. Fleak, who will remain our General Agent in Iowa. Hereafter payments for the Review must be made to this office, or to the local agents in the respective Lodges,—unless special authority is given to collect, and bearing date since the first of May. All interested will take notice and govern themselves accordingly.

We shall hereafter rely upon the kindness of local agents in each Lodge to attend to the interests and business of the Review, and we will try to make it their interest to do so. Three more numbers will close the year, and we shall hope for a large increase of subscribers for the next.

WORTHINGTON (OHIO) GRAMMAR SCHOOL.—We understand this Institution is rapidly rising to a position of commanding influence. The venerable Bishop McIlvaine is at the head of the Executive Committee, and a majority of the Board of Trustees are members of our Fraternity. Our friends wishing to put a son into a first rate school, should remember Worthington.

SPECIAL LEGISLATION.—One of the old and highly intelligent Lodges in the West recently adopted, unanimously, the following resolution:—"That this Lodge regards the use of profane language as a Masonic crime, and that all brethren under the jurisdiction of this Lodge are requested to abstain from the habit." As we have been asked—"What do you think of the above?"—we venture to reply in all candor:

That the "use of profane language" is an offense against Masonry, no sensible Mason will deny; and that every Mason should "abstain from the habit," is equally clear and equally important. And, further, that a Mason who indulges in the use of profane language, and will not cease the practice, should be subjected to discipline. Mild measures should first be used; if that will not do, more severe ones should be adopted—even to expulsion. This is the opinion we have long entertained and freely advocated.

But the question is as to this kind of special legislation by lodges: is it necessary—is it good policy? We think not.

If profanity be a "masonic crime," it is so, not because a resolution of the lodge declares it to be, but because it is a violation of the moral law; that constitutes the *moral code of Masonry*, and therefore a violation of it is a violation of masonic law. Then why the necessity of a special declaratory resolution? Every man who has passed through our rituals *knows* it is a violation of masonic ethics: why then make a special declaration of it?

But there is another objection to it. Every other violation of the moral law is also a violation of the masonic law. Why then select this one offense and remain silent as to the others? Drunkenness, fraud, falsehood, &c., are of equal turpitude, morally and masonically, and should not be overlooked if we attempt to catalogue masonic offenses,—otherwise they may, by implication, be supposed harmless. We have already a code of morals, the purest and best ever given to the world, for it was enunciated by the Grand Architect of the Universe. Let us enforce that Code, mildly but firmly, and there will be no need of special legislation.

Some twenty years ago one of the best lodges in Ohio introduced the very same principle of action; but it met with a stern opposition in both the Grand and subordinate Lodges, and the principle was abandoned. A few years since an Encampment assumed the same position, but the Grand Encampment set it aside at once.

If we attempt to define what are offenses against Masonry, we should give the entire list, and not discriminate. But we are inclined to think such a catalogue is unnecessary. Let us enforce the law, as it is—the *whole* law, without discrimination. We do not, however, complain of the action of the Lodge in question, for it is none of our business; but our opinion having been solicited, we give it freely, candidly, and kindly. We think the course we have indicated, the "better way;" but it is *only* an opinion. The Lodge referred to we know to be one of the best in the country, and its members among the most intelligent and devoted Masons with whom we are acquainted.

BRO. J. S. D.—"Must talk to that young Brother," must I? Well, after you have so candidly let me into the secret of his weaknesses, we *will* "talk to

him." The highest of all motives for human action is the fear of God: the next, the fear of man. *Every* young man is *supposed* to have a reasonable amount of ambition; indeed, we think a man, or woman either, wholly destitute of ambition, is the poorest of all poor creatures. The first object of ambition should be to have a good conscience,—that is, a conscience void of offense. Obedience to the divine law will secure this, and when secured the man is fitted for whatever may come.

But failing in this noblest of ambition, or I may leave that subject for some other teacher, let me say, young friend, you should fear man. That is, you should try for a character that will make you respectable among your fellows. You should not be profane, nor false, nor dishonest, nor intemperate, nor lazy. If you are guilty, or even suspected, of either of these vices—*crimes*—you will draw upon you the distrust and dislike of every man whose good opinion is worth having; and you need not hope for respectability, or real enjoyment while this odium rests upon your name.

You must shun bad company; it will *ruin you*, just as certain as you live. You must abstain from the habit of "tippling;" it will grow on you until it conquers you, and reduces you below the brute. If you can't be temperate, don't touch it; and better not touch it any how, no sooner than you would put your hand on a rattle-snake and incur the risk of his fangs. We do not mean brandy or whisky alone, but *all* intoxicating drinks, even beer. There is *strychnine* in the *whole* of it—*death* in *all* of it. Don't touch it, *for your life don't touch it!* Do you wish to break the heart of that kind mother, who nestled you in her bosom, and sang her lullaby over your cradle—that mother, who would, at any time, die for her boy? Requit that love by breaking her heart, and sending her prematurely to her grave? Do you wish to see your father's gray hairs dishonored by his son, and see him following your broken-hearted mother to an early tomb? Do you wish to be poor and penniless, always—despised by every body—scorned by the respectable—shunned by the virtuous—abhorred by both earth and heaven? Then drink with ruffians, associate with blackguards, avoid the church, visit the drinking shops and gambling hells, and *you will soon accomplish all this!* You will go down hill with increasing speed, and the end will be the prison—the gallows—perdition. Stop, young man, stop. For the honor of the craft, stop; for your *mother's* sake, stop; for your *father's* sake, stop; for your *own* sake, soul and body stop—stop—stop!! Go and read the old Bible that your mother has so often read; kneel beside your father, while he invokes blessings on his son; and then go out into the world and *be a man*. Hold up your head, you were made in God's image—to be but "little lower than the angels," and resolve upon winning your noble inheritance. Then the world will respect you; your father will look with an honest pride upon his son; and that dear good mother will, in her age and decay, lean her head upon the honest—manly—bosom of her child and thank God that you were born. Take our advice—our honest, earnest, importunate advice,—*will you?*

THE LAMB-SKIN.—The G. G. Chapter at its last session in Chicago, enacted one rule, at least, that is much to be commended,—describing the kind of apron

a R. A. Mason should wear. It is in these words:—"A white lamb-skin apron (for which cotton or linen *cannot* be substituted), square in form, lined with scarlet silk, and with a narrow edging of scarlet, without any device whatever on the body, but with a tripple Tau-Cross within a triangle, and that within a circle on the flap."

We have made provision to furnish these lamb-skin aprons to all who wish to be clothed in "the badge of a Mason:" they are beautiful and cheap.

If the Grand Chapter had done no more, its action would have met the approval of every thoughtful Mason; but it went further and ordered that hereafter no member of that body should be allowed to sit in it unless, in addition to the apron above described, he shall wear "a collar of scarlet velvet, coming to a point in front, edged with narrow gold lace, from which may be suspended a tripple interlaced triangle of gold or yellow metal, as a jewel." We see Comp. Fellows, G. H. P., of the G. Chapter of Louisiana, is out against the collar; and we don't wonder: the only wonder is that such an edict was adopted.

NATIVITY OF THE SIGNERS.—We were careful, recently, to examine into the nativity of the illustrious men who signed the Declaration of Independence, and the following is the result: Of the fifty-six, 9 were born in Massachusetts; 9 in Virginia; 4 in South Carolina; 4 in Connecticut; 4 in New Jersey; 8 in New York; 5 in Maryland; 7 in Pennsylvania; 2 in Rhode Island; 1 in Delaware; 1 in Maine (then a part of Massachusetts); 2 in England; 2 in Scotland; 2 in Ireland, and 1 in Wales. Some of these days, when we have time, we will make other examinations as to matters connected with those distinguished men. The entire group composed of fifty-six patriots who ventured all for Freedom, form a study for Americans at the present day. If we were to read the biographies of those men more frequently, we should catch their spirit of self-sacrifice, and cherish our Union with a warmer regard. Their memoirs should be scattered broadcast through the land, and read and studied by youth and age—by all classes and all professions.

AMERICAN MASONIC RECORDS of the last century used the term "step" in opening lodges where we now use the term "degree." A Lodge of Entered apprentices was thus said to be "opened on the first step of Masonry." A few instances are to be met with where the term "scale" was used instead of "step."

It was nearly a universal practice in the last century in American Lodges to open first on the first step, and thus in a lodge of Entered Apprentices transact all lodge business except conferring and lecturing on higher degrees.

All American Lodges during the last century whose authority descended from the Grand Lodge of Scotland, or the so called Ancients of England, claimed the power, and were accustomed to confer under a Master's Warrant any degrees in masonry of which they had knowledge and the ability to work, but the Royal Arch was considered the only legitimate degree beyond the Master's, and was styled the "fourth degree." For a long time after this degree was fully incorporated into the American system of degrees as the fourth,

the Mark Masters, then called the Master Mark degree, and other intercalary degrees which now are done with bombast by high sounding ruling powers who hold them in their keeping, were all conferred in American Lodges as innocent amusements, and to cover the ridiculous they were termed "*honorary degrees*." These mushrooms have since assumed the name of oaks.

THOMAS CAMPBELL, who is, or was lately, traveling in Tennessee, and representing himself as a member of George Washington Lodge No. 9, St. Louis, is *not* a member of that Lodge, and is doubtless an imposter. Our friends in the South and elsewhere, should be on the watch for this man.

A HOME FOR THE HOMELESS.—A correspondent in northern Ohio writes us on the subject of an Asylum, or Home, for destitute Widows and orphans of deceased Masons. He is of the opinion, as every other considerate Mason is, that the Craft ought to *do* something, if they would carry out the principles of the Order, or win an influence and character worthy of its antiquity and numbers.

He proposes that each subordinate Lodge become responsible for one hundred dollars, which would realize a fund of at least thirty thousand dollars. With this a farm should be purchased, where such widows and orphans might find a home; the aged and helpless provided for comfortably; the young educated and taught habits of industry—thus fitting them for an active and useful life. The *object* is truly commendable; the *means* requisite would be a small sum for the Lodges; and the benefits resulting would be great. Then *why not accomplish the work?* Can any one tell us? We hold up both hands in favor of it, if there are sufficient needy recipients to require it. What say our brethren?

MAKING MASONS AT SIGHT.—After reading the various opinions on this subject, copied into the last number from Chase's Digest, we see no cause to change our long established views on the subject. Bro. Parvin of Iowa, and Bro. Foster of Mo., as quoted by Chase, have expressed our sentiments on this important question.

ANOTHER NEGATIVE.—The Grand Lodge of Vermont, at its last session adopted the following Resolution:—"That we are opposed to any national organization, or confederation of Grand Lodges, advisory or otherwise; regarding such organization as unequal in its operations, and, in the opinion of your committee, injurious to Masonry."

We think the Grand Lodge of Vermont has shown good judgment in thus rejecting this "national" scheme. It will meet with little favor, we predict, save in a few States,—too few to make the effort successful.

READ our advertisements, in the back of this number. If you wish any of the articles there named,—send your orders at once. PUNSHON'S LECTURES furnish a feast that every one should enjoy.

"YOUR LITTLE HANDS."—We regret, at any time and in any place, to see a feeling of personal dislike among Masons—the result of difference in opinion. We recently, very innocently, published a letter from a correspondent in Iowa, touching matters and things in that jurisdiction. When it first came to us, we thought it a little too personal and piquant in its expressions, and took some of them out. We soon received in reply a very acrimonious letter from another party, which we returned to him at his request—it being too late for our May number.

We live too far from Iowa to be well posted in the affairs of the Craft in that jurisdiction, and have not attended their Grand Lodge for two years. We desire to avoid being involved in these local differences, and *will not* be. Perhaps we erred in publishing the "Letter;" but if so we did it without "malice prepence." We beg to remind our brethren that Masons should try to "subdue the passions;" prevent discord; differ *kindly*, if differ they must, and not become personal in their hostility, or remarks.

THE INDIAN CRAFTSMAN.—In the April number of the Review we published an article under this head: we copied the report of a speech said to have been delivered in Chicago, last fall, by Bro. Parker, the grandson of the renowned Chief, *Red-Jacket*. A description is there given of the celebrated *Medal* which was given by Washington to Red-Jacket, and which Parker there exhibited and is said to have on one side of it "masonic emblems."

At the time of publishing we expressed our doubt about Red-Jacket being a Mason, and we have it since from reliable authority, that he was not a Mason. We have also examined a photograph of the medal in question, and find *there are no masonic emblems on it*. So little reliance can be placed upon the accuracy of the reports of such things which we see in the magazines and papers of the country. We wish our brethren would be more particular in their statement of facts, especially such as involve questions of masonic history. "Be sure you are right,"—then publish to the world; *but not till then*.

PASS HIM ROUND.—A fellow giving his name as CHARLES H. LEONARD, has been swindling the Lodges in various places, especially at Grandview, Ind. He professes (sometimes) to hail from Oskaloosa Lodge No. 16, Iowa; but there is no such Lodge there. He is about 25 years of age, 5 feet 8 inches high, black hair and whiskers; quite unassuming in manners and well calculated to deceive. The Craft, every where, should be on their guard against him. We publish this at the request of Grandview Lodge.

A WORD FROM CALIFORNIA.—A brother at Knight's Ferry writes:—"Please continue the Review to me until I order it discontinued, as it is a work which I highly prize. So far as I can judge, it speaks the truth and the whole truth, in regard to the principles of Masonry. A careful perusal of each number would tend greatly to promote and perpetuate that confidence, unanimity, and harmony among the brethren, so essential to the well-being of our Order and the preservation of our Institution in its purity and integrity."

ST. JOHN'S DAY.—There will be a Masonic Celebration at Lewisburg, Preble county, Ohio, on Saturday, 23d of June, to which all Lodges in the vicinity are invited. We are also requested to say that "the world and the rest of mankind, but especially the United Brethren Preachers, are invited,—that the latter may take pencil notes for their Telescope!"

MASTER'S CARPETS.—A new and most beautiful Carpet has just been issued and is now for sale at this office. It is about three by four feet, and contains a *genuine masonic carpet*, the most superb and artistic piece of work we have ever seen. The ablest workmen in the country have pronounced it far superior to anything ever before issued. Framed, it makes a magnificent picture, and should adorn every lodge-room in the country.

Price, on rollers, \$6.50: in a handsome frame, \$10.00. Sent by express to any part of the country on receipt of price.

CHANGED OWNERS.—The *ASHLAR*, published at Chicago, has been sold by Weston & Jones to Bro. Geo. A. Fitch, who will hereafter have it in charge. We hope it will no longer ignore the Bible, as a Divine Revelation, in connection with Masonry.

We neglected to notice sometime since, as we ought to have done, that the *WESTERN FREEMASON*, formerly published by Bro. Hartsock, at Iowa City, has passed into the hands of Bro. T. S. PARVIN, so long, and still, the efficient Grand Secretary of Iowa. It is now edited by Bro. Parvin, at Muscatine, Iowa.

LAMB SKIN APRONS.—We have a splendid article of Lamb Skin aprons, either plain for work in lodges, or trimmed to wear on gala-days. They are the only *masonic badge*, the most beautiful dress a mason can wear, and cost less than half what has been usually paid for masonic clothing. We have them prepared for Royal Arch, in conformity with the decision of the G. G. Chapter. Send your orders early, if you wish a new and beautiful *masonic dress* for the coming June festival. No *sash* is needed, as it does not belong to a masonic dress.

THIS NUMBER is issued a little in advance of the usual time, as we are compelled to be absent at the Grand Bodies of the West. We specially desire our friends in Indiana, Missouri and Iowa, who are indebted to this Office to send the amount by their delegates to the Grand Lodge—where they can *obtain receipts*. We wish to close up our accounts soon as possible, and make a fair start on the new year—with a *large* list of paying subscribers. We will receive names for next year at any time, as our new books are ready. Send them on.

NEW SONG.—We have a new and spirited Masonic Song, written by Bro. E. W. H. Ellis, of Indiana, which we hope to have arranged to music in time for our next number. Our musical friends will be pleased with it.

F. M. BLAIR.—A correspondent in Clark Co., Ill., sends us a flattering account of the success of Bro. Blair, in his official labors as D. G. Master, and his efforts to disseminate masonic light and information among the Lodges of that part of the State. We are glad to hear such tidings of the efficiency of Bro. Blair: it is just what we expected of him, for we have long known him as a zealous and faithful Mason.

A REAL GEM.—The Portrait of Washington, referred to in the following card, we have seen and it richly merits all that can be said in its favor. It has all the characteristics of contour and color which are observable in the great original oil picture of this "man of men" by Gilbert Stuart. It seems, indeed like a perfect duplicate, reduced, of that wonderful painting in the Boston Athenaeum, and is amply worth five times the trifling sum asked for it.

Every Mason should have a copy of each portrait, as a memento of the great craftsman and his illustrious wife, and for the additional reason that the profits go to help purchase and preserve the home of Washington: thus, while you get more than the worth of your money, you are at the same time contributing to one of the noblest enterprises of the day. You have only to send one dollar, (or two dollars if you wish both pictures) and they will be sent to you by Express free of charge. We hope to see the Portraits of GEORGE and MARTHA WASHINGTON in every masonic family. Shall it not be so?

AID TO THE MT. VERNON FUND.—*Gilbert Stuart's Oil Print Portrait of Washington.*—Persons throughout the country who are desirous of aiding the "Mount Vernon Ladies' Association of the Union" in their noble work, that of collecting funds sufficient to complete, restore, beautify and maintain the Home of Washington at Mount Vernon, can render valuable service to the cause, by forming clubs from among their friends of 5, 10, 20, or more persons, and remitting with names the same amount in dollars for this beautiful copy of the great original picture now in possession of the Boston Athenaeum, and conceded to be the only true likeness of the "Father of his Country."

The picture is cabinet size, and apart from its being made tributary to the "Mount Vernon Fund" is a handsome parlor ornament; and no better memorial could be treasured of the great Washington, than this appropriate and speaking Souvenir. Every family in the land should possess a copy of it.

Parcels of 5, 10, 20, 50, or 100 copies, will be carefully put up and sent to any point of address, on the receipt of *one dollar* for each picture ordered; thus, five dollars remitted for five pictures; ten dollars for ten; twenty for twenty, &c.

Clubs of ten, twenty, fifty or more persons, can remit to Mrs. Susan L. Pellet, Corresponding Secretary, at Richmond, Va., or any of the officers representing the Mount Vernon interest in other States.

N. B. In sending orders please write all the names of subscribers legibly, as each one forming a Club, as also the name of the person who collects it, will be published under the "Portrait Subscriptions" in the pages of the "MOUNT VERNON RECORD."

All Express Companies throughout the country, extending even to California and Oregon, having given the Association the FREE use of their routes, parcels will therefore be forwarded without any charge.

Persons will address and remit to L. A. Godey, Esq., of the Lady's Book, or DEVEREUX & CO., 132 South Third Street, Philadelphia.

NOW READY, MARTHA WASHINGTON.—N. B. This beautiful match picture to George Washington, same size, style and price, is now ready for delivery. Orders solicited. D. & Co.

Literary.

PUNSHON'S LECTURES.

(An eastern literary friend, of rare good taste and judgment, sends us the following notice of Punshon's Lectures, which will be read with interest by all who love the beautiful and pure.)

This work recently published by the Editor of the *Masonic Review*, merits from us something beyond a mere passing notice. We believe it is a book which *must* "live." It is not destined for the amusement of an hour, to be carelessly glanced at, then thrown aside like the mass of gaudy, ephemeral literature which is accumulating around us; for in its opening words there is stamped the magic spell of a master-mind, which holds the reader entranced from the first to the last recorded syllable.

There is a depth, an earnestness, an originality, a force of argument, felicity of illustration, combined with a purity of style and affluence of language rarely found, and they breathe a resistless influence so soul-subduing, yet so exalted, we involuntarily, reverently yield to the power of a great—an over-mastering genius. We could wish the volume to be in every household, for its pages teem with the richest instruction, the most exquisite imagery, added to valuable historic lore; and its rare *practical* worth is beyond all question. It will not dazzle and bewilder by ingenious subtleties, startling theories, or mystical abstractions; but a clear, fearless, "Thus saith the Lord" carries conviction, and establishes *Truth*, in every utterance.

In turning over the pages, the great difficulty is presented,—how shall we, from the multitude of favorite passages, make a selection? We long to give them all, but must hope the few will awaken a desire in every reader for the entire volume.

In the Lecture to young men upon the "Prophet of Horeb, his life and its lessons;" we find the following electric appeal:

There is hope for the future. The world is moving on. The great and common mind of Humanity has caught the charms of hallowed labor. Worthy and toil-worn laborers fall ever and anon in the march, and their fellows weep their loss, and then, dashing away the tears which had blinded them, they struggle and labor on. There has been an upward spirit evoked, which men will not willingly let die. Young in its love of the beautiful, young in its quenchless thirst after the true, we see that buoyant presence:

"In hand it bears, mid snow and ice,
The banner with the strange device:
EXCELSIOR!"

The one note of high music struck from the great harp of the world's heart-strings is graven on that banner. The student breathes it at his midnight lamp—the poet groans it forth in those spasms of his soul, when he can not fling his heart's beauty upon language. Fair fingers have wrought in secret at that banner. Many a child of poverty has felt its motto in his soul, like the last vestige of lingering Divinity. The Christian longs it when his faith piercing the invisible, "desires a better country, that is, an heavenly." Brothers, let us speed onward the youth who holds that banner. Up, up, brave spirit!

"Climb the steep and starry road
To the Infinite's abode."

Up, up, brave spirit! Spite of Alpine steep and frowning brow, roaring blast and crashing flood, up! Science has many a glowing secret to reveal thee.

Faith has many a Tabor-pleasure to inspire. Ha! does the cloud stop thy progress? Pierce through it to the sacred morning. Fear not to approach the Divinity; it is his own longing which impels thee. Thou art speeding to thy coronation, brave spirit! Up, up, brave spirit! till, as thou pantest on the crest of thy loftiest achievement, God's glory shall burst upon thy face, and God's voice, blessing thee from his throne, in tones of approval and of welcome, shall deliver thy guerdon: "I have made thee a little lower than the angels, and crowned thee with glory and honor!"

This is but one specimen of his burning eloquence: we give another of a different character, embodied as an illustration in his argument for retaining our present version of the Bible.

Fancy an officious stranger entering into your dwelling, suggesting alterations in the interior arrangements, depreciating the furniture, and anxious about remodeling the whole. "That bed is coarse and hard. It must have been in use a century. Modern skill will cast one in a shapelier mold." "Ah, I have pillowed on it through many a fevered dream, and it is hallowed to me because from it the angels carried my first-born to a Sabbatic rest in heaven." "That chair is clumsy and antiquated—and out of date. Send it out of sight."

"Touch it not—for a mother sat there,
And a sacred thing is that old arm-chair."

Rude and insolent! What does he know of the sensibilities on which he tramples, of the clustering thoughts and memories, the spells of sweetest wizardry, which give to each and every object its sanctity and charm? Steps are on the stair, but they are not for common ears, and familiar faces are present to the household more than are counted by the stranger. The strongest affection in the national heart is this fond love of home, and it is this which has secured the integrity of the rustic roof-tree, no less than of temple-fane and palace-hall.—It may be a mean and homely dwelling; there may be a clumsy stile at the garden-gate; the thatch may be black with the grime of years; there may be no festoon of jasmine over the trellised window; but it is sacred, for it is *home*."

On other pages in the incomparable Lecture on John Bunyan, we find such strong, practical reasoning, such lofty thought, and matchless eloquence, that we must crave indulgence for giving an extract so much at length.

Brothers, he must be no fiery recluse who shall preach the people into a new crusade. The great work of the world's uplifting now-a-days is not to be wrought by the stern prophet of wrath, moving among men with the austerity as well as with the inspiration of the wilderness, but by the mild and earnest seer, who comes, like the Son of Man, "eating and drinking;" of genial soul, and blithe companionship, and divinest pity; who counsels without haughtiness, and reproves without scorn; and who bears about with him the reverent consciousness that he deals with the majesty of man. Neither the individual nor the aggregate can be lectured out of vice nor scolded into virtue. There is a relic of humanness, after all, lingering in every heart, like a dear gage of affection, stealthily treasured amid divorce and estrangement, and the fair wards where it is locked up from men, can be opened only by the living sympathy of love. Society is like the prodigal, whom corrective processes failed to reform, and whom jail discipline tended to harden, and whom enforced exile only rendered more audacious in his crime; but adown whose bronzed cheek a tear stole in a far-off land at some stray thought of home, and whose heart of adamant was broken by the sudden memory of a dead mother's prayer.

Let us recognize this truth in all our endeavors for the benefit of men. It is quite possible to combine inflexibility of adhesion to the right with forbearing tenderness to the wrong-doer. Speak the truth by all means; let it fall upon the hearts of men with all the imparted energy by which the spirit

gives it power; but speak the truth in love, and, perchance, it may subdue them by its winsome beauty, and prompt their acknowledgment that it is altogether lovely. Such an one, holding truth in the heart, speaking it lovingly from the lips, exhibiting its power in the beneficent workings of the life—such an one will be the chief benefactor of his species; though eloquence may pour no eulogy on his merits, and though the common annals of fame may pass him by. * * * * * Young men, the age of chivalry is not over. The new crusade has already begun. The weapons are not shaped by mortal skill, nor is the battle with garments rolled in blood. Strong-souled, earnest men; knights of the true order of Jesus, are leagued in solemn covenant, and are already in the field. "Their's are the red colors, and for a scutcheon they have the holy lamb and golden shield." "Good-will to man" is their inspiring banner-text. "Faith working by love" is brodered on their housings. Not to prance in the tilt-yard, amid the sheen of bright lances and bright eyes, don they their armor. They have too serious work on hand to flaunt in a mimic pageant, or to furnish a holliday review. They have caught the spirit of their master. As with eyes dimmed by their own sympathy, he looked upon the fated Jerusalem, they have learned to look upon a fallen but ransomed race. They war for its rescue from the inexorable bondage of wrong. Ignorance, improvidence, intemperance, indifference, infidelity; these are the giants which they set lance in rest to slay. I would fain, like another Peter the Hermit, summon you into the ranks of these loving and valient heroes. The band will admit you all. In this the holier chivalry, the churl's blood is no bar to honor. The highest distinctions are as open to the peasant's offspring as to the scion of the Plantagenets and Howards. Go then where glory waits you. The field is the world. Go where the abjects wander, and gather them into the fold of the sanctuary. Go to the lazarettoes where the moral lepers herd, and tell them of the healing balm. Go to the squalid haunts of crime, and float a Gospel-message upon the feculent air. Go wherever there are ignorant to be instructed, and timid to be cheered, and helpless to be succored, and children to be blessed, and erring to be reclaimed. Go wherever faith can see, or hope can breathe, or love can work, or courage can venture. Go and win the spurs of your spiritual knighthood there.

"O! who would not a champion be,
In this the lordlier chivalry?
Uprouse ye now, brave brother band,
With honest heart and working hand.
We are but few, toll-tried, but true,
And hearts beat high to dare and do;
O! there be those that ache to see
The day-dawn of our victory!
Eyes full of heart-break with us plead,
And watchers weep, and martyrs bleed;
Work, brothers, work! work, hand and brain,
We'll win the golden age again.
And love's millennial morn shall rise
In happy hearts and blessed eyes;
We will, we will, brave champions be,
In this, the lordlier chivalry."

April, 1860.

EDWARD EVERETT'S LIFE OF GEORGE WASHINGTON.—SHELDON & Co., New York, are about to issue a life of George Washington, by Edward Everett. It will contain some valuable and interesting papers never before published; and from Mr. Everett's pen, the volume must become very popular. Just such a work is needed, at the present time, and as a fitting sequel to Mr. Everett's noble efforts in behalf of Mt. Vernon. Certainly every body will wish to read the Life of Washington written by the greatest living orator and the most elegant writer of our time.

WOMAN; *From the French of M. J. Michelet*: Translated by J. W. PALMER, M. D. Published by RUDD & CARLTON, New York. For sale at APPLGATE'S.

We have not read this work, but presume it is interesting, as every thing is which relates to the gentler sex.

HAND BOOK.—We have received a copy of a very neat little volume called "THE FREEMASON'S HAND-BOOK:" By WILLIAM H. DREW, Gr. Lecturer for the State of New York: Published by MACOY & SICKLES, New York. It contains the *printed* portion of the work of the first three degrees, together with the "Ancient Constitutions," &c. It is well got up, in Tucks, and is very convenient for the pocket.

SWITZERLAND.—In our last number we commended Dr. Prime's "LETTERS FROM SWITZERLAND," and announced it for sale by Rickey, Mallory & Co.,—we *should* have said it was for sale by APPELGATE & Co., Main street; and almost every other useful and interesting work may be found at the same place.

LONDON LANCET.—Our friend and brother—Prof. A. H. Baker, M. D., of the Cincinnati Medical and Surgical News, has allowed us an examination of several numbers of this well known and valuable periodical, and we find them filled with information of much interest to practitioners of medicine and surgery. It is well conducted, and fully deserves the price demanded. "Of all the foreign medical periodicals that come to 'our market,' *this is decidedly the best.*"
J. K. M.

Married.

At Perrysville, Ind., April 10, 1860, by the Rev. —. Stringer, of Covington, Ind., Br. Saml. Vanfleet, Secretary of Vermilion Lodge, No. 265, Dallas, Vermillion Co., Ill., to Miss Julia J. Criveling of Perrysville, Ind.

In Quincy, Ill., on the 18th inst., by Rev. Mr. Billings, Br. A. L. Brown, S. W. of Marcelline Lodge No. 114, Ill., to Miss Hannah P. Eaton, of Conway New Hampshire.

On the 12th of April, last near Smithfield, Jefferson Co., O., by Rev. W. McGowan, Br. John L. Megraill to Miss Sarah Cole, daughter of Br. John Cole. of Smithfield Lodge No. 182.
G. ,

Loved and Lost.

DIED.—On the 8th of April last, in Calhoun Co. Miss., Miss Indiana Young, daughter of Bro. T. J. Young, in the 14th year of her age. This lovely and gifted girl was shrined in the affections of all who knew her, and her death has left a void which earth can never fill. Her mother had passed before her to the better land, and *she* was the light and hope of her father. But as the brightness of sunset is followed by a shadow, and as the rose which blooms in the morning will sometimes fade ere the night, so were blighted the hopes of Bro. Young. But it can hardly be said of the daughter that she died: she "fell asleep," to awake among the "spirits of the just made perfect:" sweetly, calmly, triumphantly, she met the last enemy—and "was more than conqueror." With the light of heaven reflected from her angel-face, after bidding a kind farewell to friends around her, she passed away,

"—as sets the morning star,
Which goes not down behind the darkened west,
Nor sinks, obscured amid the tempests of the sky,
But melts away into the light of heaven."

— On the 12th of April last, at Pleasant Ridge O., Bro. Charles B. Ferguson, aged about 36 years, a worthy member of Pleasant Ridge Lodge No. 282.

— At East Liverpool, O., on the 17th of March last, Bro. Richard Boyce, in the 79th year of his age, a member of Riddle Lodge No. 815, East Liverpool.

Bro. Boyce was born in the county of Antrim, Ireland, and emigrated to America in 1801—previous to which time he was made a Mason, and came properly accredited from the craft in that country. He continued fondly and devotedly attached to the Order until his death—having been an active Mason for about 60 years. He was an upright, honest, worthy citizen, an ornament to society and a blessing to his family. He has passed to his reward in a better land, and his memory will long be cherished by his brethren and friends. So pass the faithful to their rest in heaven.

— In this city on Sunday morning, 13th of May, 1860, Mary, wife of Bro Henry Wagoner, aged forty-two years.

Mrs. Wagoner was a most exemplary and devoted Christian. She had suffered long and much, but bore it with that meek resignation which bespoke the maturity of her Christian graces. When the messenger came, she was ready and waiting, and so calmly—sweetly—"fell asleep," that

"Night dews fall not more gently to the ground,
Nor weary, worn out winds expire so soft."

Bro. Wagoner has our sincere sympathies in his bereavement; but *his loss is her gain*.

— At his residence in Hillsboro', O., April 13th, 1860, Bro. George W. Tucker, aged about 56 years, and 4 months,—a member of Highland Lodge, Hillsboro' Chapter, and Hillsboro' Council.

Bro. Tucker was a kind, devoted and affectionate husband, a true friend and ardent Mason. He leaves a bereaved widow, who deeply feels his loss. May the Widow's God be *her* guide and protector.

Bro. Tucker was, at his own request, buried with the masonic honors, and was followed to his last resting place by a large number of masons and citizens. May we take warning and "be also ready." M—K.

— At Petersburg, Penn., on the 6th of March last, Bro. Hiram C. Metcalf, M. D., aged 49 years. Bro. M. had reached an envied distinction in his profession, and secured a large practice. He was made a Mason in Cumberland Star Lodge, No. 91, Carlisle, Pa.; a R. A. Mason in St. John's Chapter, of the same place, and a Templar in St. John's Encampment. He was an excellent man and a devoted Mason. His death is deeply mourned by a bereaved widow and a large circle of attached friends.

— At his residence in Bowling Green, Ind., April 14, 1860, Bro. George Pinckly, in the 56th year of his age. For a period of twelve years, Bro. Pinckly held the important office of County Clerk, and the manner in which he discharged its onerous duties, won for him the confidence and esteem of all. He was Treasurer of Clay Lodge, No. 85, at the time of his death. His "earthly house is dissolved," but he lives in one "not made with hands, eternal in the heavens." T. M. ROBERTSON.

— Near Keosauqua, Iowa, on the 3d of April last, Bro. Wm. D. Trebilcock, Gr. Treasurer of the Gr. Lodge of Iowa, aged 87 years, 10 months and 21 days. We have long known, and most highly esteemed, this now departed brother, and, in common with all who knew him, deeply deplore his loss. He was a man of strict integrity, and of great purity of character; a devoted Mason and sincere friend. The Craft could boast of few better Masons; society at large of few better men.

— Recently, Bro. Henry Jackson, of Burns Lodge, Manchester, Ind. He was a good Mason, a devout Christian and universally beloved. He was buried with the honors of Masonry. His afflicted family have the sincere sympathies of the community.

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FROM LABOR TO REFRESHMENT, AND HINTS AS TO HOW WE SHOULD ENJOY IT.

—
BY THE EDITOR.
—

WE do not intend, in this paper, to refer to the *mystic* labor, nor its converse—refreshment, but to the subject generally: not as applied to the Craft alone, but to all who *need* rest and refreshment—and *all* need it. This is the season for summer tourists, for a brief retirement from business, and for travel and ruralizing in the country in search of health and spirits and energy. We have concluded, therefore, to lay aside our usual masonic themes for once, and have a kind of *general* talk, on a subject with which we are tolerably familiar.

We often heard the remark, in our boyhood days, that “all work and no play makes Jack a dull boy:” we believed it then, most religiously,—and no less religiously now. Boys need seasons for play—for recreation, that body and mind may have sunshine and air and activity; that both may acquire that vigor and power of endurance so needful in the struggles of after life. A boy who is tied down to labor, whether of the mind or body, from the time he is ten years old until he is twenty, will be dwarfed, mentally and physically, through all the years of his manhood: he will not only be “a dull boy,” but a dull man, also. The mind needs relaxation from the constant tension which study induces, if you would have that mind become strong and vigorous and useful. And the body; also, must have rest from continued labor, to give chance for the muscles to develop and the bones to harden: the lungs must have

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play, and be furnished with fresh air, if you would have the boy healthy, and grow up a strong, able, sound man. Turn the boys out then, sometimes, like the farmer turns out his colts, to race over the field, and roll on the green sward, and snuff the fresh life-giving air, that they may harden into healthy maturity.

But not in boyhood alone, is relaxation needed. We need it in maturer life as well ; and especially the denizens of a great city, who live much in-doors, and whose anxiety of mind and mental efforts constitute the great burden of their labors. The next thing to a prison-life, as we imagine, is confinement to unrelenting labor in a city, where dense clouds of smoke and dust almost exclude the sun's rays, and the atmosphere in which they breathe is laden with vapors from reeking gutters. Besides all that, neither mind or body is fitted for the endurance of long continued effort : both must, sooner or later, sink under such discipline, and life be sacrificed before it is required. It is a common saying in this country—"we live too fast"—and it is true, as common. The education of the boy is completed too soon, and it must necessarily be superficial ; the boy assumes the responsibility of a man while he should yet be under the control of a guardian ; and when thrown into the vortex of business, he must "work for life" or be engulfed in the maelstrom. The whole of the day, and very often half the night, is devoted to unrelenting effort and harassing thought ; and when he retires for sleep, the cares of tomorrow anticipate the hours and rob him of his slumber, or the phantoms of to-day pursue him into the shadowy realms of dream-land !

The fact is, we are too anxious, too grasping, too much given to unrelaxing effort ; and the consequence is, we do not live out all our days. In Europe, and even in portions of New England, the philosophy of life is better understood, and fewer persons sacrifice life for the sake of acquiring wealth. A *reasonable* portion of the day is given to the store, the office, the work-shop, or the counting-house : the remainder to recreation in drives or walks, or reading or amusement. By this means health is preserved, both of body and mind ; life is prolonged, as well as ennobled, and usefulness and enjoyment are alternated, like mosaics, with carking care and earnest toil. The effort should always be, not alone to live, but to live and enjoy,—not alone to labor, but to be useful ; not how fast we can live, nor how much accomplish in the shortest possible time, but how long we can live to labor and be useful and happy. The Creator has laid this down as among the elements of the philosophy of life ; and

he is thwarting the designs of Heaven, who thus contravenes the laws of his being. The old *masonic* rule is the correct one after all,—“*eight* hours for the avocations of life; *eight* hours for the service of God and the relief of the worthy and distressed; and *eight* hours for refreshment and sleep.” This is living to purpose, and living right: it is to live long and enjoy happiness.

But we intended to offer some suggestions to those who, during the “heated term” of approaching summer, shall seek for health and recreation by travel; yet we came near changing it into an essay on the true theory of living. With residents of cities, the summer is the “dull season,” when business is partially suspended, and leisure is allowed for recreation. Some remove to a temporary country home; others resort to travel; and thus, by one way or another, an effort is made to rest and recuperate, to be in readiness for the ensuing “business season.” On this subject of *travel*, we will venture to offer some suggestions, and most of them are the fruits of experience.

As a preliminary to travel, business should be so arranged or disposed of, that it may be *left at home*. All care, all anxiety, all thought of business, should be thrown aside for the period of absence. The entire burden should be shaken off, and the mind left entirely free. If this can not be done, better by far remain at home; for the burden is more easily borne there than at five hundred miles distant.

The next consideration should be as to the point of travel—*where* you shall go. Many entertain a strong desire to “make the tour of Europe,” and gaze upon scenes and objects of historic interest. This is a laudable desire; and when at least a year can be devoted to the tour, it will afford much gratification. But when only a few weeks can be spared for travel, it can be much better spent in our own beautiful country. As a *general* rule, persons should not cross the ocean in pursuit of health. The strange “life on the ocean wave,” the change of climate, the new modes of living, the discomforts of European travel, the constant excitements—all tend to injure the invalid rather than restore him. Besides, one in failing health should be among friends—not strangers, for it is next to impossible to procure in a foreign country those attentions, comforts, and conveniences to which we are accustomed at home. The fact is, there is no qualification so necessary for travel “beyond sea” as good strong robust health: a large capital of this to start on will be found essential before you get back.

If you would gain the greatest amount of benefit from a few weeks devoted to rest and recuperation, remain in the United States by all means. "But where shall we go?" We answer,—by all means avoid the fashionable watering places, whether at the Springs or the sea-side, and this for reasons that will be at once obvious to every reflecting mind: they are, generally, places of dissipation, mentally—morally—physically; besides being ruinously expensive. "Where *then* shall we go?" To the mountains, to the prairies, to the beautiful Lakes and rivers of the interior. We would prefer the high rolling prairies and placid lakes of the North West, or the mountainous regions of Pennsylvania or New York. We do not mean that you should go there, find a hotel to stop at, and settle down to dreamy inactivity for a month or two; you need exercise—air—effort. Go to some central and accessible point, leave your trunk there (if you *must* take one with you,) then with a satchel or sack swung to your side by a strap over your shoulder, containing a *very* few articles of needed clothing and a book or two, start out on foot. Secure pleasant, intelligent companions, have a good staff in your hand, sufficient funds in your pocket to meet expenses, and a *good conscience*: then—travel.

Climb the mountains, roam along the river side, fish in crystal streams or quiet lakes, talk with the farmers, and let the great world and its busy cares be, for the time, forgotten. When tired, sit down under the shade of a noble tree and rest; when hungry, stop at a farm-house and procure a substantial dinner, with plenty of fresh milk,—being careful to pay for it before you leave. When night overtakes you, stop at a comfortable house, (not a grog-shop,) and sleep on a straw mattress, and be careful that you are up and out in the morning in time to see the sun rise. Then off again, and continue this for three or four weeks, and if you do not come home with invigorated body and mind, then—don't confide in our judgment again.

But would you have *ladies* adopt this plan? Certainly: the exercise, the air, the rural scenes, the plain living, the refreshing sleep—these are what women need to bring the rose to their cheeks and vigor to their whole systems. The great error with American women is—they take too little exercise; they must be sheltered from the sun and the wind; pent up in close rooms, and—"preside at the piano!" Away with such regimen. Put on a plain bonnet, a strong pair of shoes, and away to the fields and the forests—the streams and hills; early, daily, fearlessly. Then you will find

health and strength, blooming cheeks and sparkling eyes, joyous hopes and a happy temperament. Listen to the music of the birds and the bees, the winds and the thunder, and learn to make melody too. Don't fear if the sun does brown you slightly,—it will add to your beauty ; let the morning air kiss your cheek,—it will leave the hue of health there ; exercise your body,—God made it for activity, and you will reap the reward of obedience to Nature's laws in additional "length of days."

We saw among the mountains of North Wales, last summer, numbers of English women, ladies of family and fortune, traveling on foot all over the country. They were mothers of middle life, accompanied by their sons and daughters, each with a basket, and the boys with a sack, containing books, lunch, spy-glasses, &c. They would travel all day, taking their lunch under a tree or beside the brook ; resting or reading when they desired ; and at night secure lodgings at a comfortable hotel or farm-house. They spend weeks, during the hot weather, in this pleasant, invigorating, healthy exercise ; deriving health, information and enjoyment. And this is what makes the women of England the impersonation of health and vigor—fresh and rosy at fifty. They can walk ten, fifteen, or even twenty miles in a day, without tiring or complaining ; and as a whole, are the finest looking, healthiest, noblest specimens of woman-kind to be found in the world.

If our friends who are contemplating a "summer tour," will spend six weeks in the manner we have indicated, they will return to their homes improved in body and mind, and with much more money in their pockets than if they spend that time at fashionable Springs or bathing places. If they will ignore the latter, and try the highway by mountain and stream, the knap-sack and the alpen-stock, the early morn and the fresh milk, they will gain a year of life and save money enough to make a poor family happy half the next winter, and have sufficient left to pay for their pew in the church and—*the Masonic Review* ! Try it.

MASONRY is an art equally useful and extensive. In every art there is a mystery, which requires a gradual progression of knowledge to arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilled in any art.

MASONIC EULOGY

ON THE LIFE OF GEORGE WASHINGTON,

Pronounced before the Brethren of St. John's Lodge, in Boston, February 4th,
A. L. 5800.

BY BRO. GEORGE BLAKE.

(Concluded.)

OUR country was menaced by oppression ! Bellona's scourge had already been tinged with the blood of our countrymen ; our shores were shadowed by the floating messengers of destruction ; and the very air we breathe, thickened by the smoke of our conflagrated villages ; when the voice of millions, almost at the same moment, with a kind of instinctive confidence, appealed for protection to the heroism of a WASHINGTON. At this perilous crisis, the heart of every American, like the trembling needle at the pole, rested on him as the last point of its dependence. Influenced by no other excitement than the purest love of his country, aided by few other resources than the exhaustless arsenal of his own great mind, at a time when bravery might have faltered, and despair itself been disarmed of its resolution, did he become the bold decided champion of American liberty.

With what unshaken firmness, with what unerring fidelity, he executed the fearful duties of his station, it is thy business, History ! to pronounce to future generations ; thy work is already begun, and when the story is complete, it will be the largest, and the most instructive volume in thy archives. In vain may thy Plutarch and Polybius vaunt their Alexanders, their Hannibals, the Scipios and Cæsars ; all their boasted virtues would but serve as an appendix to the biography of *our* WASHINGTON. Faithful Clio, thou who presidest in the registry of human transactions, thy book and thy trumpet, which have been wont to report the deeds of heroic murderers, are now required for a new and more grateful employment ; before thou writest the name of WASHINGTON, well mayest thou tear from thy records, the pages on which are inscribed the inevitable follies and crimes of mankind—well mayest thou now exult, there has once lived a man, who had power without ambition, glory without arrogance, fame without infatuation ; a man who united the meekness of a christian with the influence of a despot ; a man whose heart did not sink by misfortune, and whose head became more steady

by elevation ; a man who saved his country by his valor, and could receive its praises without assumption.

It was, my Brothers, the sentiment of a very profound writer, " that all human advantages confer more power of doing evil than good." To this opinion, founded on the degeneracy of our nature, common experience had given almost the authority of maxim ; but the degrading principle, like almost every other, deduced from the frailty, the imbecility of man, was precisely reversed in the character of WASHINGTON. All his advantages, all his powers, extensive as they were, and in other hands, destructive as they might have been, by a kind of supernatural agency, seemed to have been directed to but one and the best of purposes, the welfare of his country and the glory of his God.

There was a time, when, had the ambition of a Scylla been united to the power of a WASHINGTON, this fair country which we inhabit, this favored residence of liberty and peace, might perhaps have been prostrate at the foot of an imperious tyrant. Instead of greeting our illustrious Brother in the streets, with love and the familiarity of his equals, we might have commixed with an obsequious rabble, and followed in the rear of a conqueror in triumph ; instead of weeping at his grave in all the sincerity of grief, we might now have been engaged in a mimic solemnity, a cold unfeeling slavish ceremonial. Was there not a time, my Brothers, when he might perhaps have decimated our country like a Cromwell, garbled our parliament, and trampled with impunity, on the freedom he was commissioned and affected to protect ? When with a devoted, unsatisfied army at command, he could have spoken to us in the name of liberty, and his vacant pretensions been received as the only pledge of our rights ?

But praises be to heaven, our WASHINGTON was incorruptible by the possession of glory, as he had been magnanimous in pursuit of his Nation's Independence ; his exalted soul would have disdained to command, when duty and honor enjoined him to obey ; his valor which had done every thing for others, had nothing to perform for the aggrandisement of himself. America victorious, her freedom secured, the commanding attitude of a general, the renowned conquering general, was in an instant converted to the humble demeanor of an obedient, unassuming citizen. At the altar of liberty, when he presented the charter of Independence, he also laid down the sword by which it had been rescued. By this last act, the vaunting predictions of his enemies were, in a moment blasted, and the fondest hopes of his countrymen confirmed. He who had conquered the proudest

nation of Europe, by a nobler achievement had now "conquered himself," had vanquished the frailties and infirmities of nature.

From that period nothing remained of the soldier, the veteran, but the fruits of his victory, and our imperishable remembrance of the valor by which they were acquired. For himself, solitude and retirement were the only recompense he could ask for his services; but even this recompense, little as it seemed, was greater than his country had power to bestow. Again was he wanted; his nation called—he could not refrain to listen and obey—he who had been first in the field, was now required to be first in the councils of his country. In this elevated department, if any thing could surpass the rectitude of his conduct, it was the facility and moderation with which he afterwards resigned the authority of his office. Power, that delusive phantasm which bewilders little minds had no charm for him, but when duty required its exercise for the happiness of mankind—at a time, when the very name of WASHINGTON had in it the force of magic, when like a secret talisman, it could harmonize the discord of passions most hostile, and reconcile the variance of principles the most opposite; at a time when the dissonant voices of conflicting party would have melted into unison, to proclaim him again the leader of our Republic; at that very time, when like Augustus, he could perhaps have managed his fame to perpetuate his authority, did we behold the venerable President, as we had before seen the victorious General, descending with complacence to the humble occupation of an husbandman.

•His labors completed, how much more than his duties performed, our illustrious hero was once more permitted to enjoy in retirement the luxury of his reflections. Retirement he might have, but in the dreariest wilds of our continent, there is not a covert, most hidden and inscrutable, that could hold a being like him a moment in obscurity;—Glory, like the pillar and the cloud, marked his progress by night and by day. As well might the sun conceal his disk behind the vapor of a dew-drop—as well might the flaming meteor travel unnoticed through the dark welkin of night, as thou, Oh WASHINGTON! couldst have lived in thy country, unaccompanied by its regard and astonishment. In thy own family, at the head of thy domestics, thou wert not less conspicuous than when leading to victory in the van of thy armies. In the view of Americans thou wert the same illustrious being, whether they beheld thee presiding in their councils, or an unassuming umpire in a village disputation;—in thy hands, he meanest implement of a farmer was more graceful and imposing

than the sceptre of a monarch ; and in the loneliest vale of thy farm, thou wert as high and elevated as if perched on the summit of towering Alleghany ;—the lustre of thy character was intrinsic, unchangeable ; it could neither be increased by accident, nor diminished by the casualties of station.

But in his own view the duties of a patriot were still unsatisfied. All the delights of youth, the energies of manhood, the tranquillity of age, which had been successively devoted to his country, he considered but as the interest of a debt which time should not limit nor even death itself annul—beyond the very confines of the grave, when sense should lose its faculty to discern, and action its power to perform, it was his wish to continue in usefulness to mankind—his contemplations, his reflections, (the very beggar's privilege) were believed by WASHINGTON to be the property of his fellow-citizens—to his country he bequeathed them—were the inheritance divisible, and the whole world the inheritors, each man's portion of the gift would be of more value than the wealth of Potosi, or the accumulated treasures of the Indies—it is a treasure lasting as virtue, and imperishable as is his soul.

A few years only, my Brothers, have elapsed since, in this very metropolis, our eyes, now weeping at his death, have gazed with astonishment on this wonder, this prodigy of men. Never shall I forget the solemnity, the impressive solemnity, which his presence inspired. Age forgot its decrepitude—youth forsook its amusements, and flew together to behold, in reality, a being whose fame had hitherto presented, but as a picture to the imagination. (He has often spoken of it himself as the most affecting scene of his life.) I have still in remembrance the awe, the love and veneration that crowded together on my mind. The gratitude of his countrymen was received with as much modesty, “as if he had been in the act of apology for his offenses.” He could not speak, for sensibility had choked expression ; but his countenance addressed us in a language more than human, in a language by the tongue unutterable ; when he bowed, every heart that surrounded him, as if it had received the last salutation of a dying man, sunk in sorrow and dejection. At a time when joy should have rent the air with its acclamations, when every eye would have beamed with rapture, and every tongue spoken in accents of gladness, the scene was silent and solemn, and seemed fearfully to portend the fast approaching event which we now commemorate.

I had read of triumphal entries, of conquerors in cars, all the splendor of Roman and Grecian celebrations, and the noisy shouts of

a nation of parasites, were familiar to my conceptions ; but never till then, had I a sentiment of any thing so sublime as the attitude of such virtue, in such a triumph.

But, my friends, the circumstances of his life, strange, surprising indeed, were not more remarkable than the scenes which have followed his death. More than five millions of people on our own continent, and if the tidings of death have flown on the rapid wing of his living fame, more than ten times five millions on other continents are, at this moment lamenting the same melancholy event which we now solemnize. Americans, though his nearest relations, have not a right to monopolize an exclusive alliance with WASHINGTON. He was a *man*, the best friend of man, and every thing wearing the form or feature of humanity, must feel a pride in being called his kinsman. Vernon ! high and lofty as thou art, thou second Ararat, on which the Ark of American safety was lodged, every acre of our continent, as well as thy own proud hill, was rescued and protected by his arm, and has a right to contest thy boasted pre-eminence ! Virginia, favored spot of his nativity, he was not thine, thy sisters in the North and the South, claim a portion of his glory as their inheritance ! Columbia, he was not thine, he was a descendant of Adam, and every son and daughter of Adam may exult that he was their *friend* and their *brother*. Earth, he was not thine, he was the offspring of virtue, the favorite of Heaven ; to Heaven has he ascended—there is his own, his last, his eternal abode !

THE LADDER with seven steps was used in the Indian mysteries to designate the approach of the soul to perfection. The steps were usually denominated *gates*. The meaning is undoubtedly the same, for it is observable that Jacob, in reference to the lower *stave* of his Ladder, exclaimed, "this is the house of God, and the *gate* of heaven." Here we find the notion of ascending to heaven, by means of the practice of moral virtue, depicted by the Hebrew patriarchs and by a remote idolatrous nation under the idea of a *Ladder* ; which we may hence conclude was a masonic symbol much earlier than the time of Jacob. These gates were said to be composed of different metals, of gradually increasing purity ; each being dignified with the name of its protecting planet.

TO THE MASONIC FRATERNITY.

At the Annual Communication of the Grand Lodge of Ohio, in October, A. L. 5859, an Association was formed, for the purpose of rescuing from oblivion, and preserving for the gratification of those destined to succeed us on the stage of action, interesting items of MASONIC HISTORY. That Association is purely voluntary, acting solely upon the impulse of its constituent membership, and from the obvious propriety of accomplishing the objects it contemplates. It possesses no authority, other than that resulting from the good-will of enlightened members of the Fraternity. It appeals, therefore, earnestly and confidently to those having the means, for aid in the furtherance of their design.

The first annual meeting of the *Ohio Masonic Historical Society* will be held in Columbus, at some convenient time while the members of the Grand Lodge will be there assembled—the Grand Communication of that latter body commencing on the third Tuesday of October proximo. At that meeting it is hoped there will be many contributions, in the shape of historical sketches of the origin and progress of the Order in various locations; biographical sketches of eminent pioneer Masons, as well as those beyond our own immediate borders as of our own State; and in cases where Lodges have gone into decay, or become dormant, the causes leading to such results. The original *Records* of defunct lodges are usually worthy of careful preservation, and oftentimes within a comparatively few years afford to the Masonic antiquarian a mine of rich interest.

It is hoped that every Brother to whose attention this subject may be brought, may feel himself hereby earnestly and personally solicited to bring or send to the Grand Lodge, next October, for the use of the Society, any facts, memoranda, records, or other memorials relating to Freemasonry, as contributions to its archives. Especially those Brethren of other days yet lingering upon the tessellated pavement of mortality, and with whom the almond tree already flourishes, are particularly solicited to avail themselves of the present opportunity of leaving, as a fraternal legacy, their early masonic reminiscences.

With fraternal salutations and regard,

WILLIAM B. THRALL,

President Ohio Masonic Historical Society.

THE MASONIC REVIEW.

"Say thou Shibboleth."

Words by Bro. E. W. H. ELLIS. Music written and respectfully inscribed to Bro. JOSEPH B. COVERT, of Cincinnati, by J. KEITH MOORE.

Con Expressions.

Soprano.



Alto.

1. O! sad was the day when the Eph-raim-ites fled, By the proud sons of



Bass.

Piano or Melodeon Accom.

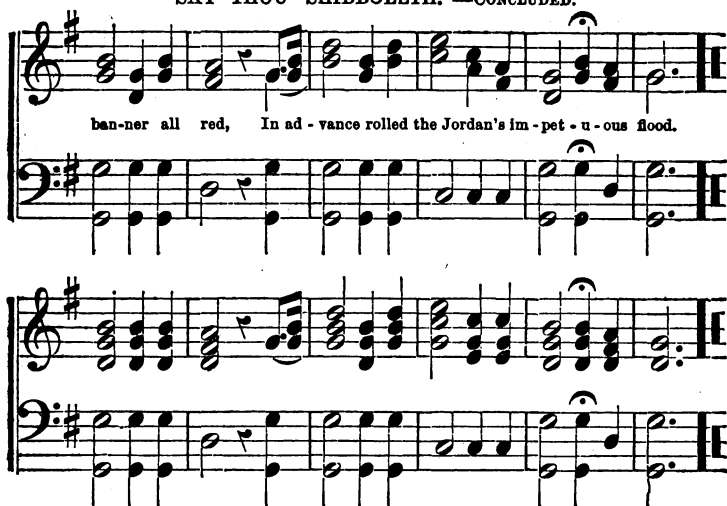


Gil - e - ad hot - ly pur - sued; In the rear pressed the foe with his



THE MASONIC REVIEW.

"SAY THOU SHIBBOLETH."—CONCLUDED.



1. O! SAD was the day, when the Ephraimites fled,
By the proud sons of Gilead hotly pursued—
In the rear press'd the foe, with his banner all red,
In advance roll'd the Jordan's impetuous flood!
2. "Stay, stay thee, poor fugitive! thou may'st not pass;
The water-ford's guarded—thy journey is o'er—
Pronounce thou the Shibboleth—quick, or alas,
Thy foot shall not tread on yon beautiful shore!"
3. O! woe to the proud tribe of Ephraim now!
How groaneth the earth with the heaps of her slain!
They falter—they stammer—to Heaven they vow,
And Jephthah is monarch of mountain and plain!
4. Mourn—mourn, ye sad daughters of Ephraim, mourn,
For father, and husband, and lover, and friend;
Lament, ye young orphans, the day ye were born,
And low at his foot-stool in penitence bend!
5. So we, who are waging the battle of life,
Hotly press'd by the foe, as to Jordan we come,
Behind is the world with its tumults and strife,
Before is the bright land that beckons us home.
6. And as we approach where the dark waters flow,
Where the wild waves tumultuous dash on the strand,
What power shall guide on our sad journey now—
With whose aid shall we pass to yon heavenly land?
7. O! blessed be we, if our faltering tongues
Can frame to pronounce well the SHIBBOLETH then,
And our way thro' the flood shall be gladdened with songs,
And death shall be swallowed in victory again!

EDITORIAL CORRESPONDENCE.

After the West—St. Louis—Fair Grounds—Grand Lodge—Up the river.

ARM CHAIR:—You are comparatively a recent addenda to the Office of the REVIEW, and this is the first time I have had occasion to address you from abroad; but, occupying, as you do, a confidential position in the office, I must, when absent, make you the medium of communication between myself and the REVIEW. You will therefore, silently, hand this to Mr. P., the best of printers, and request him to put it in its proper place. I shall promise not to trouble you much in the hereafter, in this way, as I am losing my taste for travel, and doubt if I shall ever venture beyond the Mississippi again. As years increase and the frost-work of age gathers around my temples, I feel less inclination to be from home: I prefer the quiet of my own room and library, where, in the embrace of your ample arms, I may converse with the great and good who have gone before, or catch new inspiration from living authors. The outside world—the bustling and crowding activities of life, have lost most of their charms for me; and I feel that quiet and home and seclusion form a desirable prelude to that change which, after half a century of life, can not be long postponed.

Traveler as I have been, I have never been in St. Louis but once before. *Then* it was “the West,” that fleeing syren which has lured so many toward the setting sun, promising richer lands and healthier locations—paradise and plenty to our ever restless countrymen. *Now* St. Louis claims to be the center of “the great Valley,” and the commercial metropolis of this mighty empire of prairie, forest and mountain. I came from the banks of the Delaware nearly thirty years ago in search of “the West,” and found it in Ohio; but it has annually receded since, until, with the buffalo and the Indian, it has retreated to the fastnesses of the Rocky Mountains where, for a while, it may battle despairingly with advancing arts and civilization, but will ere long be dissolved in the mists and snows which for ever linger about their summits.

I was deceived about St. Louis. When last I was here the city contained some thirty thousand inhabitants; now it has stretched its vigorous arms abroad until its stakes are planted some two or three miles back from the river, and how far up and down along its banks I may not guess: its population will certainly reach near to two hundred

thousand ! I fear its growth, however, has been too rapid to last, and already there are indications of suspension and lassitude. There are numerous houses "to rent;" mechanics complain of "nothing to do;" and I was informed that some five hundred, chiefly builders, had recently left to seek for work elsewhere. Land is, also, too high, *much* higher than in our own "Queen of the West;" higher than circumstances will justify or the current demand sustain. The city must *pause* awhile, until it gathers strength for enlargement : then,—it will be onward again.

Yet there is a vast business done in St. Louis : its shipping interest is immense ; its manufacturing business is large ; and the sales of goods annually are excelled by no city of the West, save Cincinnati. It can boast of some beautiful specimens of architecture within the city, and elegant suburban villas around it—the homes of refinement and hospitality ; of a splendid library ; of prosperous schools, professional and literary, private and public, elementary and classical. But the incubus of a Roman priesthood is upon it, whose system of government and principles of ethics are at war with American freedom and a Biblical piety. There are low drinking doggeries and gambling dens without number ; and their *fruits* are seen, here as in other cities, in robberies, burglaries, stabbings and murders. What a pity that *one* city in America could not be properly governed ! But there are many "of the excellent of earth" in St. Louis, and I have never been more kindly treated, or more warmly welcomed, than by the Craft here, as well as by strangers outside the Order.

At the invitation of Mr. Cozzens, a leading business man of the city, I visited the Fair Grounds, of which you have often heard. It is near four miles from the heart of the city, but a horse railway takes you to them. The grounds are all that can be desired for such a purpose, and are beautifully interspersed with trees, amphitheatres, fountains and drives. The grounds, and the arrangements for exhibitions are said to be superior to any in the United States. Fifty acres are enclosed, for which the company paid fifty thousand dollars. Forty thousand more were expended preparing and beautifying the grounds ; from fifteen to twenty thousand dollars are annually paid in premiums ; yet the stock is at par and yields a liberal dividend. Let Cincinnati profit by this example. After visiting the Fair Grounds, I took tea with Mr. C., at his beautiful villa near by, and spent a most pleasant evening with himself and his interesting family. There *are* spots on earth where linger reflec-

tions from the light and purity and innocence of Paradise, and foreshadow the blissfulness of a recovered Eden in the hereafter. That family group and that lovely spot will long be cherished amid the pleasant memories of these flitting years, and blessings invoked upon them for their kindness to a passing stranger, whom they may see no more until "the dark river" is passed.

The Grand Lodge commenced its annual session in St. Louis on the 28th of May, and I had the pleasure, for the first time, of attending its meetings, and of forming the acquaintance of many of its members. When I entered the ante-room, I could think of but one who would probably recognize me. On inquiry I learned that he had gone out; but upon my name being announced, several came out and greeted me as an old friend. One had "received his earliest lessons in Masonry" from me; another had met me "in the Grand Lodge of Indiana" in the long ago; another had "read the REVIEW when a boy in his father's house in old Kentucky;" and thus I found friends and vouchers where I had supposed myself a stranger: while they were unknown to me, I was, to them, "an old familiar friend!" How pleasant.

I was somewhat astonished to learn that not more than half the Lodges were represented; but when I considered that, except in some portions of the State, railroads are unknown, it is not so strange. The facilities for travel are few, and the distance great; and many Lodges send their reports, while their Delegates remain at home. The Representatives seem to be imbued with a warm and hearty love of Masonry, and an earnest devotion to its interests. There are more men of middle age and gray hairs than are usually seen in Western Grand Lodges,—men of experience and stability, pillars in the mystic temple and of solid influence in community. The Body, as a whole, compares favorably with any of its sister Grand Lodges for zeal, intelligence, and moral influence. I was a stranger, and felt a little nervous about my advent among them; but was most cordially received and made to feel at home.

The business being transacted, so far as I can discover, is entirely of a domestic character; and the discussions are tempered with a courteous and fraternal spirit. The Grand Master is not present, but the Deputy supplies his place, and he frequently calls one of the Past Grand Masters to his assistance, and to preside. There has been for some years an unfortunate question pending, growing out of an attempt to found an Institution of learning at Lexington; but I believe it is now settled in such a way as to give satisfaction to the

Craft, and promote harmony among its members. It is, however, purely a family affair, with which we outsiders have nothing to do—or say.

WEDNESDAY, 30th.—The following officers have been elected for the ensuing year: Dr. M. H. McFarland, of Louisville, Grand Master; W. R. Pennick, of St. Joseph, D. G. M.; John Decker, G. S. W.; S. M. Hays, G. J. W.; John D. Daggett, G. Tr.; A. O'Sullivan, of St. Louis, Grand Secretary. The Grand Master elect was the Deputy last year, and has had experience to aid him in the discharge of his higher duties. I am half tempted to give you some pencil sketches of some of the dignitaries of the Grand Lodge. The Grand Master is a tall, well proportioned, dignified looking man, of dark complexion, a little gray, and about fifty years of age: a physician by profession, but for some years has been a member of the Legislature, much from home, and therefore partially out of practice. He presides with dignity and impartiality, and will doubtless fill the office to the satisfaction of the Craft. Occasionally he calls Bro. Sanders, or Bro. Draper, P. G. Masters, to relieve him. Bro. Sanders, by the way, is an M. D. also, I believe, and one of those genial sunny natures which attract all within its reach. With sufficient firmness to preserve order, yet wit and humor so abound in him, that his presence is like sun-light, mellowing and cheering all upon whom it falls.

The Deputy Grand Master, Bro. Pennick, is quite a young man—I should think not over thirty; tall, erect, well formed, dark hair and eyes, and—good looking! He resides at St. Joseph, on the western borders of the State, and is engaged in the Book and Drug business. He was born in Mo., and is a fine specimen of a Western native. He is a very active and devoted Mason, and one of the most thorough and accurate ritualists in the State. Besides, he has a large share of the social element in his composition, is a favorite every where, and the soul of every circle. We predict he will fill his station well and, *perhaps*, reach the Orient before the noon of life.

Bro. Draper, another P. G. Master, is also a man of mark among the members. He is a large, square-built man, light complexion, heavy eye-brows, and something over fifty. His knowledge of Masonry is extensive and mature, and his opinions are received with much deference by the Craft. He is very affable, a general favorite, and wields a large influence in the Grand Lodge.

The “observed of all observers,” however, is the long time and

very efficient Grand Secretary, Bro. O'Sullivan. He is a little past the noon of life, and quite gray : of medium height, compactly built, complexion fresh, and features full of animation. His voice is full, deep, and has sufficient of the *brogue* to make it musical. An old gentleman in Dublin, last summer, said to me—"I am an Irishman by nature and a Catholic by profession, and I never deny my creed or my country." No *true* Irishman will ever wish to deny his country; and Bro. O'Sullivan could not, if he wished. Like my Dublin friend, he is a genuine Irishman "by nature," but *unlike* him he is *not* "a Catholic by profession,"—but a genuine, warm-hearted, whole-souled Protestant, and most unswervingly devoted to the interests of Masonry. He has long been, and will most likely long continue, the active G. Secretary of this Grand Lodge; and I trust after the roll of many a passing year, far in the future, full of days and crowned with honor, he may—

"His body, with his charge, lay down,"

and receive the sure rewards of a well-spent life.

KEOKUK, JUNE 2D. Yesterday at 4 p. m., I took passage on the steamer *Die Vernon*, and reached here at 5 this p. m. The Clerk informed me yesterday when I engaged a passage, that there would be a boat at the head of the rapids, to take us on up to Burlington this evening. He knew, I presume, the statement was false when he made it; but these steamers are so accustomed to procuring passengers *by any means*, that it has become a habit—when necessary to success. I must say, however, that the *Die Vernon* is a splendid boat,—new, clean, well ordered and fast. I have no complaints to make, save of misrepresentation about getting forward to Burlington. I shall, however, proceed by railway to Fort Madison to-night, and trust to reach Burlington, by some means, in the morning.

The passage from St. Louis to this place, on a good steamer, at this season of the year, is most delightful. The upper Mississippi is one of the most beautiful rivers in America. Its shores of deep forests or green prairies, and its sweet Islands that seem to slumber upon its bosom, quiet and calm, furnish a continued scene of beauty and serenity. It reminds you very much of the scenery among the "Thousand Islands," on the St. Lawrence, as you sail among them on a bright summer evening: the deep green foliage, the placid waters, the quiet and freshness of Nature—all conspire to make you think of fairy lands, of dreams in Persian story, of bright visions of the "Islands of the blest."

But my letter is too long already, and I must away, though it is 8 p. m., and a wild western storm is raging, with its concomitants of vivid lightning, thunder, hail and rain. Good night.

EDITOR.

CHARITY BEGINS AT HOME.

"AND where is home?" asks destitute Distress;
 This home that yields to injuries redress?
 Is it reserved for close domestic ties,
 Or free alike to all beneath the skies?
 Is it for sufferers who at distance groan,
 Or only those who nearer make their moan?
 Oh tell me how this dwelling may be mine—
 This home where Charity begins to shine!"
 Thus spake Distress—and heaved a plaintive sigh—
 When soft Humanity made this reply:—
 "Cease, poor afflicted, by the world forgot,
 Cease to lament thy miserable lot;
 Dry up thy tears, and welcome to my cot—
 That Charity begins at home is true;
 Yet this is rightly understood by few.
 The miser quotes it to his base desire,
 And robs the laborer of half his hire:
 But should Distress accost him on his way,
 'My Charity's at home,' you'd hear him say.
 Thus all who this celestial virtue want,
 Can gravely—hypocritically cant.
 But if this lesson carefully you learn,
 The meaning of the phrase you'll soon discern.
 Charity dwells within the mind possessed
 Of wishes to relieve all poor distressed
 At home, abroad, on cold or torrid shore—
 She's ne'er from home where Pity keeps the door."

LABOR, in every profession and department of life, is alternated with refreshment, that the individual may be the better prepared for labor. Each has its place, and portion of time, and thus the vigor of body and mind is perpetuated, and the true ends of being promoted.

PURE RELIGION.

BY BRO. J. HUNT, JUNIOR.

It is not that, each Sabbath morn,
 We to the "House of God" repair,
 And, in a kneeling posture, bend
 Beside a festooned Altar, there;

And thus, of men, be seen perform
 In vacant rites, Devotion's part,
 Without one true and tranquil thought
 To sanctify and soothe the heart.

Religion, pure and undefiled
 Before "our Father's" sight in bliss,
 Who will the same in Heaven record,
 Consists in holy deeds like this:

To ward, when cold Affliction's shaft
 Is at the helpless orphan hurled,—
 The widow visit, "and to keep
 Himself unspotted from the world."

DR. MACKEY'S MASONIC JURISPRUDENCE.

The State of Masonic Law in Ohio—Rights of Master Masons.

BY S——.

THE right of every affiliated Master Mason, in good standing, to visit any lodge into which he may desire to enter, is one of the Land-marks of Freemasonry. It is not, however, an indefeasible right. It may be limited, impaired or forfeited, on special occasions, by various circumstances.

1. Bro. Mackey says that a Master Mason by ceasing to be affiliated loses the general right of visit. "But as a Mason may take his demit from a particular Lodge, with the design of uniting again with some other, it is proper that he should be allowed the opportunity of visiting various Lodges, for the purpose of making his selection. But that no encouragement may be given to him to protract the period of his

withdrawal of Lodge membership, this privilege of visiting must be restricted within the narrowest limits. Accordingly the Grand Lodge of England has laid down the doctrine in its Constitutions in the following words: 'A brother, who is not a subscribing member to some Lodge, shall not be permitted to visit any one Lodge in the town or place in which he resides, more than once during his secession from the Craft.' "

The writer is not aware of any statutory provision of the Grand Lodge of Ohio or any decision by its officers, upon this subject; but it would seem that a provision similar to that in the Constitution of the Grand Lodge of England would afford a more effectual remedy against non-affiliation than any proposition which has yet been made.

2. The right of visit may be lost by bad conduct. If the applicant for admission as a visitor is not in a condition or of fitting moral character to entitle him to the hospitalities of the Lodge, the Master has the right to refuse to admit him.

3. No visitor can be admitted if any member of the Lodge has any well grounded objection to his admission. At the Grand Lodge of 1837, the following question was propounded: "When a Mason, in good standing, applies for admission to a Lodge and a member objects, has the Master the power to refuse admission?" The special Committee to whom the question was referred, say, the brother objecting should make his objection known to the Worshipful Master, who is bound to receive it and keep it a profound secret, and if he deems his objection reasonable, has the power to refuse admittance to the applicant." In 1856, the Committee on Foreign Correspondence express the opinion that every Mason in good standing has a *right* to visit Lodges when at labor, and that a Lodge can not refuse him admission without doing him a wrong. In 1852 it was decided that the Master should not receive a visitor, to whose admission any member objected. And so, it is presumed, the law now stands in this jurisdiction.*

4. No visitor can be admitted into a Lodge without submitting to an examination, unless vouched for by some brother present. This is one of the landmarks of the Institution. The manner in which this examination should be conducted is thus described by Bro. Mackey: "No question must be omitted that should have been asked, and no answer received unless strictly and categorically correct. The rigor and severity of the rules and forms of a masonic examination must never

* Hubbard's Decisions. Committee on Grievances. Gr. Lodge Proceedings, 1837, p. 47.

be weakened by undue partiality or unjustifiable delicacy. The honor and safety of the Institution are paramount to every other consideration; and the masonic maxim is never to be forgotten, 'that it is better that ninety and nine true men should, by over strictness, be turned away from the door of a Lodge, than that one cowan should, through the carelessness of an examining committee, be admitted.' "

AVOUCHMENT.

The law in relation to avouchment is fully stated in a resolution adopted by the Grand Lodge in 1850. It is as follows: "*Resolved*, That it is improper for an individual Mason to examine a traveling brother for the purpose of vouching for him so as to admit him into a Lodge, without being appointed by the Worshipful Master or presiding officer for that purpose; nor shall any such voucher be taken so as to admit a visiting brother, founded on such examination—nor the avouchment of any brother, unless he has previously been in a Lodge with such brother proposing to visit."

It was very properly decided by Grand Master Hubbard that no visitor should be admitted on the proper voucher of a member, without such member *first seeing* the applicant; for there are many persons of the same name, and impostors might send in a name well known

These authorities clearly show that, in this jurisdiction, one Mason can not vouch for another except under one of the following circumstances:

1. When he has sat in a Lodge with him, and then only after seeing him before his admission to the Lodge which he desires to visit.
2. When he has subjected him to a strict and skillful examination under appointment from the Master of the Lodge to which he applies for admission.

It follows, that a demit or a diploma can not obviate the necessity nor supply the defects of an examination.

"No written avouchment, however distinguished may be the Mason who sends, or however apparently respectable may be the person who brings it, is of any value in Masonry."

RELIEF.

To relieve the distressed is a duty which is early impressed upon the mind of an initiate in his progress through the degrees of Masonry. The right to claim relief is clearly recognized, and the rules by which a brother should be governed in furnishing it are explicitly laid down

in the Ancient Charges. Under the head of "Behavior to a strange Brother," this language will be found : "If you discover him to be a true and genuine brother you are to respect him accordingly ; and if he is in want you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, who is a good man and true, before any other people in the same circumstances."

From this clause in the old Charges Bro. Mackey deduces the following principles :

1. The applicant for relief must be in distress.
2. He must be worthy.
3. The giver is not expected to exceed his ability in the amount of relief which he grants.
4. A Mason is to be preferred to any other applicant in the same circumstances.

In 1854 the Grand Lodge of Ohio recommended to its subordinates ; 1. Not to furnish relief to persons from abroad, "without their first producing satisfactory evidence of being *members* of good standing in some regular Lodge." 2. "That in the dispensation of their charity, they pay regard to those who are contributors to masonic resources."

DIMISSIION.

The right of Dimission, its extent and consequences have been fruitful sources of controversy and discussion in this jurisdiction. The decisions upon the subject have been numerous and contradictory.

Grand Master Hubbard maintained the following positions :

1. That a Lodge has the right to permit any member, in good standing, to withdraw.
2. Though it is the duty of every Mason to belong to some lodge, yet there is no compulsion in the matter.
3. That the jurisdiction of a Lodge over a member withdrawing does not thereby cease.
4. That, if a member of a Lodge asks for a dimit, which is granted, but of which he does not avail himself, he is still a member of the Lodge.

Grand Master Bierce, who succeeded Grand Master Hubbard in 1853, made numerous decisions upon this subject, the substance of which is contained in the following propositions :

1. A Mason having once become a member of a Lodge, must continue to be so, until he joins another.

2. A Lodge can not authorize a member to withdraw, except to join another Lodge.

3. A dimit is merely a permission, to the brother to whom it is granted, to connect himself with another Lodge.

4. A dimit does not take effect until the brother to whom it is granted, so connects himself with some other Lodge.*

The committee on Masonic Jurisprudence, in 1854, to whom so much of Grand Master Bierce's annual address as related to this subject was referred, do not seem to have concurred with him. They say that they "recognize fully the doctrine laid down in the Ancient Constitutions, 'that it is the duty of every Mason to belong to some regular lodge.' But, as his entrance into the Fraternity is of his own free will and accord, so should be the performance of this and every other masonic duty. When, from whatever cause, he desires to withdraw his membership from the Lodge, it is his undoubted right to ask, and the duty of the Lodge, if there be no objection to his moral standing, to grant him an honorable discharge."

The committee on Masonic Jurisprudence, in 1857, say that "the taking a dimit does not sever the membership of the brother receiving it, unless he remove from the jurisdiction of the Lodge, but such dimit is in the nature of a letter commendatory of the brother to whom it is issued, for his admission to another Lodge, nor does it disqualify him from holding office in the Lodge granting it."

The committee on Masonic Jurisprudence, in 1859, to whom was referred the question,—“When does a dimit take effect,”—say that “they find conflicting opinions upon this subject. The distinguished committee on Masonic Jurisprudence, at the session of the Grand Lodge at Massillon, reported that a dimit did not take effect so long as the brother to whom it was granted remains in the jurisdiction of the Lodge; but your committee incline to the opinion that the decision of our present M. W. Grand Master is correct; that the dimit takes effect from and after the vote of the Lodge granting it; and that the act of the Lodge severs the membership—not the issuing of the paper by the Secretary, or a removal out of the jurisdiction of the Lodge. The certificate is but evidence of the action of the Lodge, and after the vote of the Lodge is recorded, the membership is equally severed, whether the certificate is ever issued or not.”

This decision reverses the 4th of Grand Master Hubbard's Decisions, all the opinions of Grand Master Bierce and that of the Com-

* Masonic Review, vol. 19, p 197.

mittee on Jurisprudence of 1857, and, it is to be hoped, puts an end to all further controversy upon this subject.

APPEAL.

It is the inalienable right of every Mason, who feels himself aggrieved by the decision of a subordinate Lodge or its Master, to appeal to the Grand Lodge. Appeals are therefore of two kinds.

1. From the decision of the Master.

2. From the decision of the Lodge.

1. It is a well settled principle of Masonic Law, that there can be no appeal from the decision of the Master to the Lodge over which he presides. His determinations are final, and reversible only by himself or the Grand Lodge. If therefore a brother feels himself aggrieved by the decision of his Master, his only remedy is an appeal to the Grand Lodge. The reason of this rule is, that the Master is responsible to that body for the good conduct and proper government of its subordinate.

2. Appeals, Bro. Mackey says, may be made to the Grand Lodge from the decisions of a Lodge, on any subject except the admission of members, or the election of candidates; but these appeals are more frequently made in reference to conviction and punishment after trial.

Grand Master Hubbard decided that if a brother is tried and acquitted, the complainant has the right to appeal; but this decision was overruled by the Committee on Grievances, in 1858, who say that they "can nowhere find any authority for an appeal in cases where the charges are not sustained."* The same committee held that a Master could not appeal from the decision of his Lodge.

A brother against whom the Lodge has pronounced sentence may at any time within one year thereafter take an appeal.

The 24th of the Rules and Regulations provides that on the application of the appellant it shall be the duty of the Secretary of the Lodge to make out and forward to the Grand Secretary, a certified copy of the proceedings had in the case, with the original testimony, as far as the same shall have been reduced to writing.

The appeal having been thus perfected at the next meeting of the Grand Lodge, the papers are referred to the standing Committee on Grievances, who examine them and report what action should be taken in the case.

In the consideration of an appeal the Grand Lodge does not sit merely as a Court for the correction of errors; nor is it confined to the

* Grand Lodge Proceedings, 1858, p. 50.

evidence which was produced at the trial before the Lodge. The whole case comes up for re-hearing. Both the Lodge and the appellant may have the benefit of additional testimony, if it is taken in pursuance of notice as prescribed in the Rules and Regulations.*

The Grand Lodge may either affirm, or reverse the decision of its subordinate, dismiss the appeal or remand the case for new trial.

If the proceedings of the Lodge have been regular, and the evidence competent and satisfactory, the sentence is affirmed.

If the evidence does not sustain the charges on which the brother was tried, the sentence is reversed and the appellant restored to all the rights and benefits of Masonry.

If the appeal was not taken within the prescribed time, or if the appellant had not the right of appeal, or the decision complained of was not the subject of appeal, it is dismissed.

If the proceedings of the Lodge have been irregular, but the evidence sustains the charges, the sentence is reversed and the case is remanded for a new trial.

Bro. Mackey expresses the opinion that the Grand Lodge may modify the decision of a subordinate—may, in proper cases, substitute a higher for a lower, or a lower for a higher grade of punishment. The Committee on Grievances of 1857, seems to think that the Grand Lodge of Ohio does not possess this power.†

BURIAL.

None but Master Masons are entitled to masonic burial, or to participate in that solemn ceremony.

The 20th of the Rules and Regulations provides that each lodge shall bury a deceased worthy member of its body with masonic rites, if requested by the decedent in his life-time, or by his near relations after his death. In all other cases such honors may be granted or withheld at the discretion of the Lodge.

In 1844 the Grand Lodge passed a resolution requiring all funeral ceremonies in this jurisdiction to be conducted under the ancient badge of white aprons and white gloves.

In 1848 the Grand Lodge enjoined upon its subordinates to avoid the ostentatious display of Masonic costume at funerals, and prescribed that brethren should wear on such occasions crape on the left arm, with white gloves and aprons.

The right of *Trial* will be more properly considered in another connection.

* 34th By-Law of Grand Lodge.

† Grand Lodge Proceedings, 1857, p. 48.

THOMAS SMITH WEBB.

BY THE EDITOR.

(Concluded.)

WE have already alluded to the fact that Bro. Webb, in 1817, removed the machinery of his manufacturing establishment to the West, and probably intended to make his residence here. He came out himself in 1816, to examine the country and select a location. From this period until the close of his life, he kept a diary in which he recorded his movements and the passing events, and which we have been kindly permitted to examine. We shall therefore make brief extracts from it, as it furnishes an authentic record of the closing labors and incidents of his life.

He left Boston, July 29th, 1816, and visited Hartford, Connecticut, where he was joined by Major Grinnell. They went to Hudson, New York, then north as far as Montreal, thence west to Niagara Falls and Buffalo. From Buffalo they proceeded to North Eastern Ohio, and then through the country to Pittsburgh, Pa. On the 15th of September they left Pittsburgh on a keel-boat for Cincinnati, where they arrived on the 26th. Here he "put up at Major McHenry's; visited General Gano's; rode out with Dr. Martin, and took tea with Mr. Davis Embree." Dr. Martin, above named, was a distinguished member of the Craft, and died but three or four years ago in Xenia, Ohio. Davis Embree is still living in Dayton, Ohio. He presided in the first Chapter of R. A. Masons instituted in this city, and aided in the organization of the Grand Chapter of Ohio, in October, 1816. But to the diary. Bro. Webb says, under date of "Sept. 27th,—visited the R. A. Chapter" in Cincinnati, over which Comp. Embree presided. The two friends next visited Louisville, and under date of October 16th, he writes at Lexington, Ky.:—"Had a conference with the Royal Arch Convention, and agreed to give Dispensations to Shelbyville, Frankfort, and Lexington, for R. A. Chapters." Thus he laid the foundation of R. A. Masonry in Kentucky, and on the 17th of October he "Installed the officers of the three Chapters in the the Masonic Hall."

Chillicothe, Ohio, Oct. 22d, 1816.—"Took breakfast with Col. Brush." Columbus, Oct. 25th.—"Met here with Hoit, Embree and other R. A. Masons, who returned with us to Worthington."

Oct. 28th, Worthington.—“Making arrangements with the officers of the Chapters of Cincinnati, Marietta, Chillicothe and Worthington to form a Grand Chapter.” 29th. “This day being appointed for the Installation of the Grand officers, a procession was formed and moved to Masonic Hall, where I installed the several officers into their respective offices. Oration by J. Kilbourne.”

Webb and Grinnell afterwards started eastward, *via* Zanesville, Cambridge, Cadiz and Pittsburgh, and from thence to Philadelphia, where they arrived on the 22d of November. This, his first visit to the West, seems to have been made for the double purpose of viewing the then new country, with reference to a business location, and to organize Chapters of R. A. Masons in Ohio and Kentucky. He was at this time the second officer of the G. G. Chapter, and Major Grinnell was the Treasurer. With some efforts they succeeded in having Grand Chapters established in both States, under the jurisdiction of the G. G. Chapter. A Convention had been held and a Grand Chapter for Ohio had been organized at Worthington, a few days before the arrival of these brethren; but the delegates were induced to re-assemble, ignore their previous organization, and renew it under the auspices of the G. G. Chapter,—an act which the venerable Embree has often told us he had regretted ever since. He has always believed it would have been better if they had remained as an independent State Grand Chapter. Kentucky seemed to think so, likewise, for the brethren there took measures to retrace their steps in a very few years afterwards. It was deferred, however, until after the celebrated meeting at Hartford, in 1856, when the Grand Chapter of Kentucky severed its connection with the G. G. Body, and now remains an independent State G. Chapter.

1818. Under date of Feb. 14th, Bro. Webb writes at Boston,—“Granted a Dispensation to John Snow, to assemble a sufficient number of Knights Templars to form and open an Encampment in Worthington, Ohio.” In October following, in company with his daughter, he started again for the West, *via* New York and Philadelphia, and arrived in Worthington on the 16th of December. On the 20th he issued a Dispensation for an Encampment in Natchez, Miss. On the 26th at Worthington, Ohio, he says:—“Attended the Royal Arch Chapter and conferred the degrees upon the Rev. Philander Chase, whom I had made a Mason in Temple Lodge, Albany, twenty years before.” Mr. Chase afterwards became the Episcopal Bishop of Ohio, and subsequently sustained the same relation to the Episcopal Church in Illinois. He was a man universally beloved

for his simplicity of manners, his unaffected piety, and unwearied labors in his profession. The venerable Prelate died but a few years since, the Patriarch of that church in the Western States. Webb remained in Ohio, engaged in a manufacturing business at Worthington, until the following August. On the 8th of May, of this year, we find in his diary the following: "Wrote and enclosed to D. Embree, Charters for Madison and Brookville, Indiana, R. A. Chapters." These were probably the first Chapters organized in that State.

In August, 1818, as shown by his diary, he left Worthington to return again to New England. He first went to Sandusky and Detroit, and then down the Lake to Buffalo, where he arrived on the 14th of August. From Buffalo he proceeded to the Falls, thence to Kingston, in Canada, Ogdensburgh, and St. John's; then through Vermont to Boston, where he arrived on the 30th of August. He remained in Boston until spring, devoting himself, as usual, to the interests of Masonry in its several departments, and laboring to build up the beautiful Temple, and establish it in Strength and Beauty. On the 10th of June, 1819, he started once more for the West, by the way of Providence, through Connecticut, New York, Niagara Falls, and Buffalo. Here he took a steamer for Cleveland, and the last entry in his diary is dated on the 4th of July. The boat seems to have run into Erie, and Bro. Webb writes at that place,— "Sunday, 4th of July. Started at 8 A. M., after taking in wood." This concludes the record of his travels, and his journey, too, was almost ended. He reached Cleveland on the next day, Monday; and for the rest, we are indebted to a letter, now before us, written from Cleveland on the 8th, by Samuel Cows, Esq., to a friend in Boston. We quote it entire.

CLEVELAND, July 8th, 1819.

WARREN DUTTON, Esq.,

Dear Sir:—Having had some acquaintance with you, when you was a Tutor in Williams College, I then being a member, and having no other acquaintance in Boston, particularly having no knowledge of Col. Thos. Smith Webb's family or friends, I take the liberty, through you, to communicate to them the painful intelligence of his death. This I am induced to do by a letter just received from Gen. Henry Champion, of Colchester, in Connecticut, an acquaintance of mine, who passed through this place yesterday, and informed me that he was a particular friend of Col. Webb's—in which Gen. Champion, as a friend to Col. Webb, requested me to take care of his papers and effects, and inform his friends in Boston of his death, and the attendant circumstances.

Col. Webb landed here, from the steam-boat, on Monday last, in

the morning, and came to N. H. Merwin's Hotel, where I board, and where he stayed until his death on the following day. Through Monday, and until after breakfast Tuesday, I was with him considerable, and did not perceive but that he was in good health and spirits. On Tuesday morning he had procured a horse and wagon to proceed to Columbus, and at about 8 o'clock, went into his chamber to change his dress, previous to his traveling. In about forty minutes from that, he was found on the bed in his chamber, senseless, in a fit, as was supposed, of apoplexy. His breathing was tolerably regular, but laborious. His pulse, which I did not examine myself, I understood was occasionally intermitting, and generally feeble. In this state he continued, without much alteration except a gradual decrease of the action in the system, until about half past 6 o'clock in the afternoon, when he expired.

From the time when he was first discovered, as long as he lived, the most vigorous exertions were made by two physicians, who constantly attended him, with as much other assistance as would be useful, to restore him to his senses. Bleeding, in the arm and temple, with powerful applications to the surface of the body and limbs, with brushes and warm flannels and warm spirits, were the principal means. At one time there was considerable hope of his returning to his senses. He opened his eyes, and struggled with his hands to resist the powerful applications we were making to his surface; but the hope was of short continuance. Though I am incompetent to judge of the means, yet I think his friends may be satisfied that all was done that could be done to save him. At any rate, there was no want of good will, or exertions on the part of physicians or others.

As the weather was warm, it was thought not prudent to keep the corpse after the latter part of the day, Wednesday: accordingly, about 6 o'clock P. M., on that day, the funeral was attended by a large collection of people (large for this place,) from this and the neighboring towns. He was buried in masonic order, according to a form prescribed in a book, of which he was the author. An appropriate sermon was delivered by the Rev. — Hurford, of Hudson, in this State.

After the death of Col. Webb, his papers and effects, of course, fell into the hands of Mr. Merwin, his landlord, in whose custody they now are, where I have no doubt they will be safely kept until they are called for. They consist of a trunk, two valises, and their contents; his clothes, gold watch and trimmings, and some trifling articles about his person. Of these Mr. Merwin thought proper to take an inventory, in presence of witnesses. For that purpose he called on Samuel Williamson, Esq., of this place, Mr. Charles M. Giddings, of Onondaga, and myself. He opened, in our presence, the valises, in which about — dollars in specie and bank notes; two letters to Miss Martha M. Webb, two to Col. James Kilbourne, and other papers, clothes, books and other articles, of which we took a particular account. The trunk he opened, but

finding it to be very closely packed with books, papers and other articles, he deemed it not worth while to examine particularly the contents, and closed it without. A gentleman has gone from here to-day, to carry intelligence to the daughter and friends of Col. Webb, at Worthington, and has taken the letters that were directed there.

By the little acquaintance I formed with Col. Webb, while he was with us, I am persuaded that his family, as well as society at large, must sustain an incalculable loss by his death; and they have all my sympathy. I understand that he has left a wife and children in Boston. Mr. Cutter of this place, has written to a friend in Boston, giving information of his death, and the society of Freemasons here, I understand are about to make a communication to the family, which, perhaps, will make this communication superfluous. Nevertheless, I feel constrained, by the particular request of Gen. Champion, to give them this information; and as I am a perfect stranger to them, I trust you will excuse me for requesting you to be the bearer. If any other information, that I can give, should be desired, I will cheerfully serve them: And do, Sir, tender to them assurance of my sincere regard.

I am, Sir, with much esteem,

Yours, &c.

SAMUEL COWLS.

The remains of Col. Webb were buried in Cleveland, as above detailed, with masonic honors, and the Craft throughout the country deeply mourned his sudden and unexpected decease. He was in the prime of life, being not quite 48 years of age; was the best ritualist in America, and was universally beloved for his excellent qualities by all who knew him.

While Col. Webb resided in Providence, in conversation one evening with a number of his masonic friends, he expressed a desire, should he die from home, to be brought back and buried in Providence with those of his family who had died and were already buried there. After his death, a brother Richardson, of Providence, in consulting with the Craft, wished to have measures taken to comply with the wishes of their deceased brother. Some suggested that, as his remains were already entombed in Ohio, it was not necessary to disturb them. Bro. Richardson replied that he had "pledged a Mason's word to Bro. Webb, in his life-time, that he should be buried with his kindred in Providence, and *that pledge must be redeemed.*" Accordingly a Bro. John Jenks was sent to Cleveland, who disinterred the body, and conveyed it to Providence, where it was again buried—to await the resurrection of the last day. Of this latter interment, we find the following record.

"Providence, Nov. 9th, 1819. Yesterday the Grand Lodge of

Rhode Island solemnized, in this town, the re-interment of the remains of Thomas Smith Webb, Past Grand Master. At about 11 o'clock, a very numerous procession, consisting of the Grand and subordinate Lodges, Knights Templars, Royal Arch Chapters, Clergy and relatives of the deceased, was formed at St. John's Hall, and, accompanied by a band of music, marched to the First Congregational meeting house, where the religious services of the day were performed in the presence of an attentive and crowded audience. The prayers and discourses by the Rev. Mr. Bates, Grand Chaplain, were highly appropriate and impressive, and the music by the Prallonian Society, of which Col. Webb was the first President, added in no small degree to the solemnity of the occasion. After the religious exercises were concluded, the procession formed as before and proceeded to the burial ground, on the west side, where the customary masonic rites were observed in committing to the earth the remains of this estimable man and accomplished Mason.

"The following gentlemen, Past Grand Masters, officiated as pall-bearers:—William Wilkins, Esq.; Henry Fowle, Esq.; Col. Purkitt; Col. Bowen; Ebenezer Tyler, Esq.; and Richard Anthony, Esq."

Funeral honors were also paid to the memory of Bro. Webb by the Grand Lodge and the R. A. Chapters in Kentucky; by Jerusalem Chapter, New York; by Centre Star Lodge, No. 11, at Granville, Ohio, on which occasion a funeral discourse was delivered by Bro., the Rev. Joseph S. Hughes, G. Orator of the Grand Lodge of Ohio. In Boston, his native city, a Eulogy was delivered in Boylston Hall, at the request of the Craft, joined with that of the Handel and Haydn and Philharmonic Societies, by Bro., the Rev. Paul Dean. Both of the above named discourses were published, copies of which are now before us. Monodies, dirges, elegies, &c., were written in memory of the noble dead, by various individuals. Various masonic bodies, Grand and subordinate, ordered suitable entries to be made upon their journals, expressive of their regard for their fallen Brother, and their grief for his sudden and early death.

Bro. Webb was a poet of no ordinary talents, and a musician of rare powers and attainments. That well-known song, beginning,—
"Companions, assemble on this joyful day," is sung and admired wherever R. A. Masonry flourishes on this Continent; and the music, also his composition, is worthy of the lines. There are several of his poetic productions still extant, which attest his fine taste in that department of literature; and some of his musical compositions will

be remembered as long as the love of harmony is cherished. Some time previous to his coming West, he united with others in the organization of the Boston Handel and Haydn Society, of which he was elected President. The first public exhibition of this Society was given in King's Chapel, when Bro. Webb sang the first tenor solo in the Messiah, — "Comfort ye my people," &c. He was regarded as an excellent vocalist, and performed well on the Flute and Piano.

His first wife died about the year 1805, and he subsequently married her sister: he had five children by the first, and four by the second marriage; several of whom still survive, and reside in Brooklyn, N. Y., and Boston, Massachusetts.

Mr. Webb was unquestionably the most eminent Craftsman, and most accomplished Ritualist of his day. He had thoroughly studied the *construction*, so to speak, of the Royal Art, as well as its symbolism. Where he found disorder and confusion, he arranged and reduced to system; placing every thing in its proper relative position, and restoring the entire ritual to order and harmony. The various responsible positions he occupied, as Grand Master of symbolic Masonry in Rhode Island, Grand Master of Knights Templars in Massachusetts, as well as presiding officer in Lodge and Chapter, and the second officer in both the G. G. Chapter and the G. G. Encampment—all attest the confidence of the Craft in his integrity and skill.

His private character was untarnished;—a "good man and true;" an upright Mason, a kind father and husband, a warm-hearted, benevolent, unchanging friend, and a consistent christian. We close our reference to this distinguished and exemplary Mason by quoting a stanza, quoted for the same purpose by another soon after his death.

" Each mingled chord, each wandering note,
His magic touch would oft combine;
As dyes that o'er the azure float,—
Together in the Rainbow shine!
If music now his soul inspire,
Harp of the winds, thou art his Lyre!"

MASONRY is a progressive science, taught by degrees,—each acquisition preparing the mind for farther advancement. Patience and toil are requisite to success, and none but the diligent and studious will secure it.

VOL. XXIII.—15.

BURNS' CENTENARY LAYS.—No. 8.

BY ROBERT WILSON.

FILL high to the conqueror's name,
 He hath triumphed o'er narrow-souled wrong,
 Till he stands on the ever-bright summit of fame,
 The low-born monarch of song.
 Praise the sweet "Voice of Coila" aloud,
 And forget the dark shame of the past,
 That he, of whom nations are proud to be proud,
 Got the grave of a gauger at last!
 Then send round the cup to the name of the dead,
 And forget how the living was furnished with bread!

In *his* day how patronage ran
 'Mong the high-born, wealthy, and wise;
 God made him an orator, poet, and MAN—
 They made him a hound of Excise!
 'Tis past; and, at Fashion's command,
 The soft tide of flattery turns,
 Till the highest and haughtiest heads in the land
 Are bowed to the genius of Burns.
 Then, his dust to the dust; and his soul to its rest;
 But his memory to those who can cherish it best!

The memory of Burns, it is ours—
 The people's—for he was our own;
 The flush of his spirit, the sweep of his powers,
 Went forth for the people alone.
 He sang of our hopes and our fears;
 He pictur'd our sorrows and wrongs;
 The love of our hearts and the salt of our tears
 Were the rich reaming cream of his songs.
 And we claim, as our right and our pride evermore,
 The mem'ry of Burns,—the Bard of the Poor.

To countries unknown when he died,
 The people have carried his fame;
 The far Yarra Yarra and Oregon's tide,
 Like the Doon or the Ayr, know his name.
 In the lands where the hot brow is fanned
 By the spice-laden wing of the breeze,
 On the bison-swept plains of the Western land,
 In the Isles of the summery seas,—
 The people exult in the Doon's noble swan,
 The high-hearted, out-spoken champion of Man!

And ours be the task to proclaim
 And cherish his name to the end;
 Our love shall with jealousy watch o'er the fame
 Of our poet—our BROTHER—our friend.
 In the midst of our cares and our pains,
 When the soul is with troubles o'ercast,
 In the holy of holies within us, remains
 A green little spot to the last;
 And there, in soul sunshine, shall bloom evermore
 The mem'ry of Burns, the BARD OF THE POOR.

THE HIDDEN BOND.

BY THE AUTHOR OF "STRAY LEAVES FROM A FREEMASON'S NOTE BOOK."

("I am sure I may assert, with the consent of all my Brethren, that a portion of Masonic secrecy is Christian virtue; and that the precepts of the Gospel are universally the principles of Masonry."—REV. J. INWOOD "on Brotherly Love.")

It has often occurred to me—after wading through the vituperations of those who, ignorant of the true bearings of Masonry, attack it as pregnant with revolution in point of politics, and licentiousness in point of practice—a "hideous mockery and deceit," that an answer of *facts*, not assertions, might be given, if some Brother, blest with leisure and zeal, would devote a portion of both towards collecting palpable and unassailable instances of the boundless benevolence of the system.

The amount of sorrow which masonic compassion has relieved, the tears which it has dried, the opportune assistance it has rendered, the anxious and terrified households which it has prevented being broken up,—these are results of the system which "the great day of the restitution of all things" *can alone FULLY disclose*. But meanwhile they, methinks, will do no ill service to the cause, who commit to hasty record what has fallen within the scope of their own personal observation of "Masonic creed exemplified in Masonic practice."

In a sequestered village in one of the Western counties, nestling snugly around the cliffs and laved by the never-ceasing surge of the restless ocean, lived an aged, infirm, irritable gentleman, of the name of Vance. Poor old pilgrim! he had been unfortunate—unfortunate, not from any vice or folly of his own, nor from any extravagance or absurdity, but from an absorbing predilection for "carrying out his own plans."

At the peace of Amiens, Mr. Vance was induced by the specious representations of a plausible foreigner, and by a conviction always too cordially cherished within his own bosom that none knew better than himself how to make the most of capital, to set up a paper-mill in the vicinity of Liege. While the show of amity was preserved between the two countries, Mr. Vance's scheme seemed full of promise; but ere long came the outbreak of passion, which developed itself in Buonaparte's interview with Lord Whitworth at the Tuilleries—the rupture of amicable relations with England and the renewal of war.

Mr. Vance stayed till the very last, in the hope of making some arrangement about his property by sale or transfer. But those around him knew well the dilemma which environed him. They were prodigal in civil speeches, but sparing in whatever related to positive tenders of specie. They kept poor Vance on the confines, as he hoped, of a beneficial arrangement, till the edicts of Napoleon against English residents were on the eve of being issued, and the sole choice left him was that of sacrificing liberty or property. He chose the latter alternative, and regained his native shores—a beggar.

The little seaport of Tide-waters received a saddened, disappointed, disconsolate old man—without resources, without relatives, far advanced in the evening of life, and at intervals, from an excruciating malady, a cripple. There was one, however, in Tide-waters, who compassionated him, and whose kindly feelings were not limited to words.

Mr. Staindrop, a scholar, of retired and studious habits, *recognized* the poor weary wanderer, and cared for him. Finding that the penniless fugitive had some knowledge of history, and some relish for its striking episodes and strange reverses, he assisted him in drawing up a clever little Historical Chart, and then brought his purse and his connections to bear in procuring for it purchasers. No line of conduct could possibly be more delicate: Staindrop's wish was, to spare the fallen merchant the sense of painful dependence and consciousness of pecuniary obligation. But he did more. Vance was irritable, and peevish, and soured; he presented that painful, but by no means rare spectacle—a disappointed man, who had not sufficient self-respect to disguise his annoyances from the gaze of others. Staindrop felt for him, and bore with him. Under the pressure of personal suffering, when Vance was more than ordinarily peevish, sarcastic, and exacting, and wound up every lengthened enumeration of his wrongs by a bitter diatribe against “the monster Buonaparte,”

Staindrop, the accomplished student, would leave his own pursuits, to read with, to soothe, to amuse, and calm this unreasonable man.

People wondered "*What was the bond between them?* How happened it that Staindrop's patience never wearied, and that his friendly sympathy never flagged? Old Vance was the veriest torment on the earth's surface," so said the idle, and the flippant, and the hard-hearted; "but Mr. Staindrop, it seemed, had yet to make the discovery. What principle, in common, was there between them? There must be some hidden bond? If so, its nature?"

"There is no tie of relationship between them?" cried one wondering villager.

"Nor of old companionship," said another.

"Nor of similarity of tastes," said a third: "for the two are opposite enough in that respect; and lo! the younger waits on the elder like a brother."

"And yet," remarked a fourth, "how poor old Vance's testiness and querulousness disappear in Staindrop's presence. He whispers to him something from an authority, *to which they both defer*, and the sick man's temper speedily becomes reasonable and calm."

Oh! divine principle which "teaches us to be truly religious in both its parts; first seeking and cherishing in our hearts the true fear of God; and then from this principle bringing forth all the lovely fruits of righteousness, which are to the praise and glory of God!"

Meanwhile, time sped away, and brought its indications not to be mistaken, of a thorough break up of poor Vance's system. His daily visitor redoubled his attentions, and gently and tenderly disclosed to the sufferer the impending and inevitable change. The latter seemed disturbed by the announcement, gradually and cautiously as it was made; and then expressed an earnest wish that some distant connections residing in a northern county, and in easy circumstances, should be written to and apprised of his condition. Staindrop communicated with them at once. They replied—mark, reader, *these are simple, honest facts*—that they understood Mr. Vance "had nothing to leave;" that "invalids were always trying people to have to deal with;" that "the old gentleman was certainly a connection—that they didn't mean to deny; but they didn't desire to have any responsibility, and would on no account interfere;" that "they sincerely wished him better;" and that, if Mr. Staindrop wrote again, perhaps he would say how the old gentleman was!"

Nothing more. True, the letter was written on costly paper, sealed with scented wax, and bore arms emblazoned on its capacious seal. Aid—assistance—sympathy—there was none.

The poor cripple looked up piteously when it was read to him,—then begged to spell out its contents for himself,—slowly mastered, with dim and failing sight, its purport, and then turned his face to the wall and wept sore.

“Cheer thee!” was Staindrop’s comment; “*the tie* remains. The bond will not be broken.”

He looked as he spoke, long and fixedly and cheerfully into the convulsed and working features of the cripple’s face; met with calm and unflinching gaze his searching eye. Gaze answered to gaze. What was there in that look which lit up hope—lively, cheering, sustaining hope in the one, and expressed *true Samaritan feeling* in the other?

The final struggle approached. Staindrop was, as he had promised, present. He had assured the sufferer that he should not be abandoned at the last to hirelings, and he kept his word. The consolations of religion, and the presence of its minister, soothed the cripple’s last hours; and his resting-place was selected by the thoughtful and considerate scholar in a spot where the sun shone and the grass grew—where the breeze played among the branches—where the birds would carol over him, and the ceaseless murmur of a gushing stream woo him softly to his repose. The lesson was not lost. It was *practical*; and it told.

The villagers of Tide-waters looked on and pondered. “Friend, benefactor, nurse, mourner—all in one; what new principle is this?”

“A principle that bears no despicable fruits at any rate,” said the old Rector of Tide-waters.

“What were they *really* to each other?” cried his son; “in sober earnestness, what were they?”

“Brothers,” was the answer of a by-stander,—“brothers, as Masons!”

“Strange!” cried the younger man—“strange and striking in the extreme; the tie was broken only at the grave.”

“It endures beyond it,” was the quick rejoinder; “it is founded on a divine and *immortal* principle,—even this, ‘God is love; and he that dwelleth in love dwelleth in God and God in him.’”

Lond. F. M. Mag.

RESTORATION TO MEMBERSHIP.

BRO. MOORE :—Under the above head, I find in the last number (May) of *Masonic Review*, the following :

“ In the Grand Lodge of South Carolina recently, and also in that of Mississippi, it has been decided, That when a Mason is expelled by the subordinate Lodge and the Grand Lodge is satisfied that the expulsion was unjustly inflicted and the party was not guilty of the crimes alleged against him, the Grand Lodge possesses the power not only to restore him to the rights and privileges of Masonry, *but also to Membership in his Lodge.*” As it regards the Grand Lodge of Mississippi, your information is not correct. The question as stated above was not before the Grand Lodge.

There is a clause in the Constitution of *thirty years* standing, denying that the Grand Lodge possesses that power. As the word “suspended” was not embraced in that clause it was contended that the Grand Lodge could restore to membership one who had been suspended, and in order to settle the question, at the session of 1858, it was amended by inserting the word *suspended* in the Constitution. So that it now stands as follows :—“ Whenever the Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, expelling or suspending a Brother, and shall restore said Brother to the benefits and privileges of Masonry, nevertheless, he shall not thereby be restored to membership within the body from which he was expelled or suspended, without the consent of the subordinate Lodge.” At that same Communication an amendment to the Constitution was proposed, to repeal that clause and substitute the following :—“ Whenever this Grand Lodge shall abrogate or reverse the decision of a subordinate Lodge expelling or suspending a Brother, and shall restore said Brother to the benefits and privileges of Masonry, he shall thereby be restored to membership within the body from which he had been expelled or suspended.” Owing to the importance of the subject this amendment was referred to a Committee of five to report on at the succeeding Grand Annual Communication, and was the subject of two Reports, and the action on it postponed, and the Reports ordered to be printed with the Grand Lodge Proceedings, thereby placing the matter directly before the subordinate Lodges and thereby considering on the expediency of its adoption ; and by reference to p. 88, Proceedings of the present year, it will be seen that

when said amendment was submitted to the Grand Lodge for its action, it was lost. The decision of the Grand Lodge then, as expressed by that act was directly contrary to that expressed by the Review. The vote was a decisive one, and I am informed, (for altho' present I could not *hear* the sound) approached so nearly to unanimity that very few, if even a single vote was given in its favor, yet there were some present who favored it. It is not my intention to allude to the matter more than is necessary to correct a statement which by misconception or erroneous information has found a place in your Journal, and by which the Grand Lodge of Mississippi is placed in an attitude which she does not occupy on that important subject. There were Resolutions attached to each Report, but they were not offered for adoption, and inasmuch as the members present were familiar with the subject, the Reports were not read, and the amendment was submitted to the vote *without debate*, and the result was as stated above. .

At the close of a business letter I informed you of the fate of the amendment, but thinking that you were familiar with the matter, I may not have been sufficiently explicit as to the character of the amendment alluded to, and it is possible that your impression may have been derived from that source. If so, I regret that my carelessness should have led you into error, and I take the earliest opportunity to correct it.

Yours, &c.,

GEO. H. GRAY, SEN.

CLINTON, Miss., May 23d, 1860.

NOTE BY EDITOR. We can not now state the source from which we derived the information on which the little note in the May number of the Review was based. Our impression is that it was from some Masonic Periodical. We always try to be careful in the authenticity of statements in the Review; but sometimes we are led into error by relying upon others. We cheerfully give place to the "correction" by our old and valued Correspondent. The *doctrine*, or rather the *law*, we have serious doubts of, but have neither room nor leisure now to consider the question. More anon.—ED. REVIEW.

SQUARE WORK.—This is an expression of frequent use in Masonry, and is full of significancy whether applied mystically or morally. In the operative Art, it refers to the accuracy and perfection of the work,—each stone being so finished by the hand of the workman, that when the square is applied the work is found perfect. *Morally*, it applies to the spiritual perfection of the work of the moral sculptor:—the immortal block so divested of all vice and deformity, that when the moral law is applied as a test, it is found perfect.

HISTORICAL.

OFFICE OF HISTORIOGRAPHER OF PENNSYLVANIA KNIGHTHOOD, }
WASHINGTON, Pa., June 4th, 1860. }

SIR C. MOORE, *Editor Masonic Review* :

YOUR June number came freighted to all your readers with much interesting matter, more particularly, in regard to the Masonic Life of Thomas Smith Webb—written by yourself; and the article entitled Contributions to Masonic History—by Sir S. Hayden, upon each of which I have a few words to say, to cheer you both on in the great and glorious undertaking not only of eliciting facts, but of diffusing them among the Craft.

Holding the responsible office of Historiographer of Pennsylvania Knighthood—as well as that of Grand Encampment of the United States, it became my duty to inquire into the history of Knighthood—when it was *first* inaugurated into the United States in Philadelphia, on the 12th May, 1797. Among the numerous inquiries which I have made, I learned from Sir Jas. Salsbury, of Providence, R. I., an aged Sir Knight, the fact that Thomas Smith Webb received the *Orders of Knighthood in Philadelphia*—and in your article you corroborate the same fact, and refer to the Eulogy delivered by Rev. Paul Dean. Where can I procure a copy of it—as I want it for my work on Pennsylvania Knighthood?

Towards the close of your article you refer to another fact—to which I more particularly wish to call your attention. You say, “Pennsylvania had a Grand Encampment of its own, (in 1816) but did not unite with the General Grand Encampment,”—which was instituted in 1816.

The evidence in my possession clearly shows, that Delegates from the States of Pennsylvania, New York, Delaware, and Maryland assembled in Philadelphia, Feb. 15th, 1814, and organized a Grand Encampment, which they denominated the “Pennsylvania Grand Encampment of Knight Templars with jurisdiction thereunto belonging.” This Grand Encampment was organized by five subordinate Encampments, *two* from Pennsylvania, one located in Philadelphia; the other in Pittsburg; the 3d from New York City; the 4th from Wilmington, Delaware; and the 5th from Baltimore, Maryland.

It appears that the Pennsylvania Grand Encampment seriously entertained the idea of attaching itself to the General Grand Encamp-

ment, for on the 12th June, 1816, a Committee, consisting of Wm. McCorkle, (Grand Master,) A. Hamilton, and Benj. Edes, reported to the Grand Encampment, "That they had a full conference with the Delegates from the New England Grand Encampment of Knights Templars—as also with a Delegate from a Grand Encampment of New York, and give it as their unanimous opinion that the establishment of a General Grand Encampment for the United States would greatly tend to promote Union, Order and Strength amongst Knight Templars.

"They further beg leave to recommend to this Grand Encampment to appoint Delegates—clothed with full powers to carry the same into effect."

An Extra meeting of the Pennsylvania Grand Encampment was held two days subsequent (viz., on the 14th June, 1816,) and the Delegates, consisting of Sir Knights McCorkle, Hamilton, Edes, and Ireland, who had consulted with the Delegates from the New England and New York Grand Encampments, reported :

"That they had met the Delegates, and after exchanging the powers they proceeded to deliberate upon the object of their meeting, and having spent some time therein, the Delegates discovered that it was impossible to carry their designs into execution, without making a sacrifice upon the part of the Grand Encampment (of Pennsylvania) and its subordinate Encampments, which was considered to be unwarranted by every principle of Masonry, which was made a *sine qua non* by the Delegates from New England, who having seceded from the Convention, it was of consequence dissolved."

This *sine qua non* was to require Pennsylvania to add or interpolate the degrees of Mark and Most Excellent Master—which at that time was in vogue in all the States, except Pennsylvania, she not having introduced them as *official* degrees of the Chapter until June, 1824.

This Grand Encampment of Pennsylvania continued in existence until 10th June, 1824. Philadelphia, No. 1, continued its existence until 1823 ; Pittsburg, No. 2, until 1816 ; Philadelphia, No. 3, until 1821. St. John's, No. 4, is still in existence, and retains her original number under our Grand Commandery. In 1827, three years subsequent to the dissolution of the parent body, we find a Committee appointed to apply to General Grand Encampment for a Charter "for our future and better work." At the next regular meeting, the Committee was discharged and a new Committee appointed, June, 1827, "to confer with the proper officers of the General Grand En-

campment respecting the recognition as an Encampment by them." St. John's, No. 4, however, continued to meet, and has always sustained her high character for doing good service in the cause of Templar Masonry. We resume, (after this digression,) the other subordinates of the Pennsylvania Grand Encampment; Baltimore Encampment, No. 1, made her last report, June, 1816; Rising Sun Encampment, No. 1, of New York, made her final report, June 14, 1817; and Washington Encampment, No. 1, of Wilmington, Delaware, continued in existence until June, 1823.

The above is a condensed history of the 2d Grand Encampment of Pennsylvania, which was organized in 1814, and continued in successful operation for ten years. The first Grand Encampment was organized in Philadelphia, May 12, 1797, and had four subordinates, *two* in Philadelphia, one in Harrisburg, and the fourth in Carlisle. It was in either No. 1 or 2, that Thomas Smith Webb received the degrees. These two Encampments continued to meet until 1812, when a union was effected, and became No. 1 of the second Grand Encampment.

It was in Carlisle Encampment, No. 4, that our distinguished and aged Sir Knight John Johnston, of your city, received his degrees—and I have no doubt is the *only* representative living of the *first* Grand Encampment of Knight Templars which was inaugurated in the United States.

In a letter to me of Feb. 11, 1860, he says that he "can afford but very little information on the subject of the Templars Lodge or Encampment at Carlisle, Pa. I was admitted to the Knight Templars degree in that town, in 1797 or '98. The Commander of the Templars was named Robert Leyburn." Sir Robert Leyburn, to whom reference is made, emigrated to America in 1784, having received the Orders of Knighthood in Ireland. He was the W. Master of Lodge 56, located in Carlisle.

I will now close my lengthy communication by adding a word for the benefit of our mutual friend, Sir Hayden, to strengthen his faith in the great principle that the Masonic Institution has ever been the devoted advocate of a liberal education, and quote from the original Treasurer's Book of Dickinson College, which is now in my possession. This College is located at Carlisle, Pa., and was established soon after the Revolution. It has sent from her Halls some of the great luminaries which adorn our Country,—among the number I might add Chief Justice Taney, President Buchanan, and a host of others.

But to the College subscription, which is in these words :

Robert Leyburn, Dr.

1799. To his subscription in behalf of the Freemason's Lodge, No 56,
to be paid in nails..... £22 10s.

Cr. By 450lb Nails from Andrew Kerr..... £22 10s.

Here then we have the written testimony, that sixty years since—in the infancy of our Republic, of a Masonic Lodge in a small country village, subscribing and paying one hundred dollars in the cause of education. Are not such incidents cheering to the heart—and like an oasis in the desert, refreshing and exhilarating.

Yours in the bonds of Knighthood,

ALFRED CREIGH, 32°.

THE NAME—THE WORD,

Uttered in His Works.

I LIVED with Nature alone one day,
And sought to discern the sound
That murmured up from the growing shrub
And leafy tongues around;
The field-bell opened her yellow hood,
To let me look in her eye,
And the daffodils lifted their heads to bow,
Whenever I sauntered by;
The faintest noise, of a sighing breath,
From the heart of the rose came up,
And I bent my ear to the musical hum
In the blue-bell's drooping cup;
I gave my cheek to their cool caress,
And they stooped so near the sod,
That I knew by the daisy's tearful eye,
They whispered together of God.

I walked in the woodland's solemn shade,
Where gums and dew-drops drip;
Where mosses embrace the dead old trees,
And kiss with a clinging lip;
The brave old oak—the monarch oak,
Swung forward his giant arm,
While the infant trees, at his gesture wide,
Waved shivering with alarm;

They knew, perhaps, that a mighty theme
Their forest-king had stirred,
And stiff and solemn the hemlocks stood,
As if they, too, had heard;
The tasselled pine, with a trembling moan,
Reeled forward and back in the air,
And threw her quivering fingers up
To the sky, as if in prayer:
Then my quick ear oped to the strange refrain,
Around the path I trod,
And I caught a note ere it closed again;
And the word I heard was 'God.'

I tarried for rest in a valley green,
Where fluttered the wayward gale;
And out from the dark green thicket's shade,
Came down the wind-god's wail;
The breeze died sobbing upon my brow,
Then started to life again,
And hurried away to the shrieking hills,
To groan with a secret pain:
It shouted hoarse to the mountains old,
And the mountains answered back;
But the song grew sweetly low and mild,
As it neared the valley's track:
Then it came like an angel's breath to me,
And fainting down to the sod,
It sighed a hymn on the clover's neck,
But all that I heard was—'God.'

I walked by the sea, the tinted sea,
Where the ships go floating by;
The calm old ocean lay on his back,
To smile in the face of the sky.
But a sound came up from the caves low down,
And he trembled all over with joy,
And shook and danced, that old gray Sea,
As though he were only a boy;
He hurried past the beautiful isles,
And tossed like a bubble the ships,
In his haste to kiss the virgin beach
With his blue and foaming lips:
Then the Storm arose, and with blackened wings,
Sat brooding over the main;
Till the wakened Sea, the monster Sea,
I could hear him wild complain:

Then they joined in one, the dark-winged Storm,
And the Sea with terrible roar,
And the white-haired waves, grown gray in an hour,
Fell swooning back to the shore.
But the cloudy monarch was blanched with dread,
And quailed at the Ocean's frown ;
So slowly lifting his wide wings up,
With tear-drops glittering down,
He floated away, with a sweet, sad voice,
To his mistress in the west ;
While Ocean lay, with a murmur, down
On his jeweled floor to rest :
Then a still small voice from the coral hall,
Where the sea-nymphs' feet had trod,
Trembled up through the dimpling, purple wave,
And chanted to me of God !

I watched the Night in her dark gray barge,
When the world was fast asleep,
Sail proudly up from the lonely east,
Across heaven's glittering deep.
The Moon was pushing the clouds aside
From her beautiful, brilliant way,
And the stars were blinking and shining out,
As though for a mere display :
But the queenly Night, the saintly Night,
With her gracious, majestic brow,
The stars were forming a magical word
On the front of her gloomy prow :
But distant and far as that gray barge was
From my seat on the mossy sod,
I could dimly trace the characters there,
And the word that I spelled was, 'God.'

The "PASS-WORD" of all created things,
Was this I had seen and read ;
From the tiniest blossom on earth's green vest,
To the throbbing stars o'erhead :
Then I closed my eyes to the world without,
And silently gazed within,
To the heart's dim cells, where the lamp of love
Burned low in a fog of sin :
Then I bent me down in a grieved surprise,
Till my forehead touched the sod,
For the harpers were few in the human heart
That chanted to me of God.

MASONIC INSTITUTES.

SEC. III.—IMMUNITIES AND RESPONSIBILITIES.

1. *His Obligations.*—After the solemnity of his installation, the new Master will be at no loss to understand the weight of responsibility that rests upon him. In addition to the terms of his declaration when installed, he is under the obligation of making an annual return of the members of the lodge to the Grand Secretary according to a prescribed form, and he must accompany it with an account and full remittance of all dues due to the Grand Lodge, under pain of being disqualified from attending the Grand Lodge, until all such payments shall be made good and all arrears liquidated.

2. *His Privileges.*—These responsibilities are balanced by a corresponding amount of privileges. Every installed Master is an *ex officio* member of the Grand Lodge, and entitled to attend its sessions,—and should do so.

3. *His Rank.*—A Worshipful Master enjoys many other privileges which render the office an object of commendable ambition to every worthy Mason. He is competent to hold any grand office. In some jurisdictions he becomes a permanent member of Grand Lodge so long as he subscribes to any private lodge under the jurisdiction; for though he be only a Past Master of the lodge where he has held office, he ranks as Past Master in every lodge to which he may be affiliated as a subscriber, and he possesses the unquestioned power of initiating candidates into Masonry.

We have already had occasion to remark that one section of the Craft consider it to be doubtful whether a Warden can initiate, pass, or raise; although in the unavoidable absence of the Master he is competent to summon a lodge, preside in it, and go through any other routine business. If the legitimate Master be present, he is totally without excuse if he suffers any other brother, except a Past Master, by invitation, to occupy his place; but should he feel any embarrassment in working the ceremonies, he may call on any Past Master present, to assist him, provided he continues to rule the lodge. In case, however, the Worshipful Master should be so totally indifferent to his duties as frequently to absent himself from the lodge, without assigning any valid reason for such negligence, the Wardens and brethren, although they can not judge him themselves, are competent to apply for redress to the Grand Master or the Grand Lodge.

The great and enduring privilege of a Worshipful Master and his Wardens is their right to represent the lodge in all communications of the Grand Lodge and its Committees ; but this immunity may be nullified in various ways. If a lodge be removed without the concurrence of the authorities, the right sinks into abeyance ; and the same disqualification occurs when the dues and contributions have been withheld for a space of time exceeding one entire year, or if the lodge has neglected to make its annual return to the Grand Secretary of those members who have an undoubted claim to a seat in Grand Lodge, according to the form prescribed by the Constitutions.

4. *Deposition of a Worshipful Master.*—A question has been submitted whether a lodge has the power of deposing a Worshipful Master and placing another qualified member in the chair ? In the absence of any absolute provision in the Constitutions by which this question may be determined, we are decidedly of opinion that no private lodge possesses the right to try and condemn its Master. For he, being the undoubted chairman of the lodge during his year of office, can not be legally compelled to depute any other brother to supply his place ; and therefore, as no judge can preside at his own trial, it is clearly impossible for a lodge to arraign its Worshipful Master, except before another and superior tribunal. He is indeed amenable only to the Grand Lodge, where he may be impeached in the usual manner, if his proceedings be not in accordance with the law, or his private conduct be scandalously immoral ; for it requires the action of some greater authority than the brethren collectively possess to remove him from office. If it were otherwise, any majority of the members might displace him on every trivial pretext, and the lodge would never be at peace. It is a wholesome consideration that the Worshipful Master should be independent of his constituents during his year of office. As to placing another qualified brother in the chair, that is beyond the power of the lodge, because the Constitutions clearly point out, in case of the demission of a Worshipful Master, who are the proper persons to govern the lodge till the next election.

SEC. IV.—LAWS RELATING TO INSTALLED MASTERS.

1. *Vacating the Chair.*—If a Worshipful Master who has been regularly installed should be rendered incapable of attending in his place to execute the duties of the office, by sickness or unavoidable business which calls him from home for any length of time, such an involuntary absence would not disqualify him from enjoying the privileges of a Past Master on his return ; for his rank is so far per-

manent. But if no such valid reasons for non-attendance exist, and he spontaneously resign the office by leaving the chair unoccupied before the expiration of his term, he will, under the Grand Lodge of England, forfeit those rights, and be incapable of attending the Grand Lodge as a legitimate member; although he may be present in a lodge of installed Masters, when any future Worshipful Master is placed in the chair. In case of his death, disqualification, or removal, the Wardens may convene a lodge for the dispatch of general business; but the question in some jurisdictions, remains unsettled, whether the immediate Past Master, or in his absence, the Senior Past Master present, should not take the chair and preside in the character of Worshipful Master until the next election of officers; but if no Past Master be present, then the Senior Warden, or in his absence the Junior Warden, must rule the lodge. As a general rule, the Senior Warden would succeed to the vacated chair of the Master.

2. *Rights of Past Masters discussed.*—With respect to the abstract right of Past Masters to a seat and vote in Grand Lodge, it is asserted by a section of the Craft that they possess an inherent, vested, and inalienable privilege to vote on every question as members, without being subject to its control. But in the Report of a special committee appointed by our Grand Lodge in 1851 for the purpose of examining the validity of such claim, which is signed by five of the greatest authorities in Masonry, we find it to be distinctly repudiated; for the document truly asserts that “No authority for such a doctrine is to be found in the history or principles of Freemasonry. There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother Grand Lodge of York. They certainly had no right of vote in the Grand Lodge established in London in the early part of the last century; but *place* therein seems to have been allowed them at a later period.

“One of the two Grand Lodges which afterwards co-existed in England granted to Past Masters vote as well as place in Grand Lodge; and, of course, the charters which it granted were framed accordingly; but the other did not see fit to confer the like privilege; and in it, accordingly, Past Masters remained incapable of voting, down to the union of these two Grand Lodges. The present Constitutions do indeed admit Past Masters to a seat and vote in Grand Lodge, but they do not recognize an original or indestructible right to what is thus granted; on the contrary, they withdraw the privilege from each Past Master who ceases for twelve months to be a member of any

lodge. In the numerous Grand Lodges which, in so many parts of the globe, derive their existence mediately or immediately from England, the practice as to the admission of Past Masters to vote is various: some admit them all, some none, and some with certain restrictions as to number or otherwise. Principle, as deduced from the usages of the earliest Grand Lodges, is directly opposed to any claim of *right* on the part of Past Masters to vote therein.

"Equality of representation of Lodges in Grand Lodge, is one of the most distinct characteristics of the rule and practice in old times; and that equality is evidently disturbed by the unlimited admission of Past Masters to vote, as rendering the number of votes practically possessed by each lodge dependent on the accident of the number of its Past Masters. We think it clear that their right to vote in Grand Lodge, wherever and so long as that right subsists, is due to, and depends entirely upon the Constitutions which grant such a privilege; and, therefore, is not inherent. The proposition that it is in any sense vested, inalienable, or a franchise, is derogatory to the liberties of the Order. Our institution recognizes no privileges as being in their nature beyond the reach of masonic legislation, save those which, in kind, have subsisted immemorially. The admission of Past Masters to vote in Grand Lodge being neither ancient nor universal, is neither a landmark nor an established usage of the Order."

8. *A Past Master has no Privileges if he pass the Chair clandestinely.*—It will not be unimportant to remark at the close of this chapter, that if an English Master Mason, not having actually passed the chair of his lodge, shall be exalted to the Royal Arch degree in any other country, it will confer no additional rank in an English Craft lodge, although he will have necessarily passed the chair as a preliminary step to the degree; nor will he be entitled to wear the apron and jewel of a Past Master; for the law distinctly provides that no brother can possibly claim or enjoy the privileges of a Past Master until he has actually served the office of Worshipful Master for one complete year.

It was customary before the Union to install every candidate for exaltation; and many lodges were in the habit of passing certain brethren for the simple purpose of giving them nominal rank; nor was their presence at a lodge of installed Masters considered an intrusion. But no such claim would be recognized under our improved system of government; for the present laws are too stringent to admit of any such irregularities; and it is clear that a Royal Arch Mason, not having served his year as the Worshipful Master of a

Craft Lodge, can not be entitled to any immunity which belongs to a Past Master, and to him alone; nor can he be allowed to witness the ceremony of installation, or to claim a right of *entrée* in Grand Lodge; for were he indiscreet enough to make the attempt, he would surely be rejected at the porch. He bears the name of a Past Master, it is true, but can not enjoy the privileges of one; and hence our brethren of the United States distinguish them by the names of *actual* and *virtual* Past Masters.

In the Articles of Union it is distinctly specified that "Past Masters of lodges, who have regularly served and passed the chair before the day of the Union, and who have continued, without secession, regular contributing members of a warranted lodge, are *ex officio* members of Grand Lodge. It being understood, that of all Masters who, from and after the day of the said Union, shall regularly pass the chair of their respective lodges, but one at a time, to be delegated by his lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of the regular Past Masters of any regular lodge, who had attained that distinction at the time of the Union, the representation of such lodge shall be by its actual Master, Wardens, and one Past Master only."

EDITORIAL CORRESPONDENCE.

BURLINGTON, IOWA, June 8, 1860.

ARM CHAIR:—I wrote you a few days since from the Grand Lodge of Missouri, advising you of its session and labors, and giving brief notes of passing events up to my arrival at Keokuk. I now resume, to tell you of my safe arrival here, and cheer you with good tidings from this Grand Jurisdiction.

You know I had not visited this Grand Lodge for some years, and supposed I should be almost a stranger; but in this I was most agreeably disappointed. Although I missed the pleasant faces of some of my former friends—a few of whom have laid aside their implements of labor and gone up to receive their wages, and others have removed to new localities, or given place to other representatives—yet I found many long-trying and faithful brethren in attendance, with whom I have held sweet council in former years, and am proud

to number them still among my friends. But I will lay aside these personal matters and tell you of the Craft.

The Grand Lodge convened on Tuesday last, with a very full delegation from all parts of the State. From the financial pressure of the last two years in Iowa, I had feared the zeal and energy of the Craft had abated; but I see no indication of it in the very general representation at this session. Indeed I am not sure but these fiscal embarrassments, arising out of failures of the crops, have been of benefit to Masonry: the "true and tried" are still here,—the reliable ones, those who cling to Masonry for principle and love it for its own sake, are at their posts, ready to do duty in the dark and stormy night as well as in daylight and fair weather.

You are probably aware that some unfortunate differences have existed here, for a year or two past, among some members, arising out of questions about the "work." These differences had, to some extent, degenerated into personal feeling, and the more prudent among the Craft have looked forward to this meeting with some degree of anxiety. But I am glad to inform you that all this feeling has been allayed; mutual explanations have been made, misapprehensions corrected, and the best of fraternal feeling restored,—just as it always should be among Masons. It has been, emphatically, a "Lodge of Reconciliation;" and now, both in sentiment and feeling, the Craft in Iowa are a unit. May it never be otherwise in the future.

The business transacted at this session has been purely of a domestic character, and looking alone to the proper construction of the Temple in this jurisdiction. The officers were elected yesterday, and installed this morning in public. Bro. Harstock, who has occupied the Orient for the past two or three years, positively declined a reelection, and the choice fell upon Bro. Thos. H. Benton, jr., of Council Bluffs. He is, comparatively, we believe, a young Craftsman, but we predict he will make one of the best Grand Masters that ever sat in the Orient of this Grand Lodge. Of sound judgment, calm, collected and affable, he appears to have the good of the Craft alone in view, and will forget self that the Order may flourish and accomplish its work. He was the D. G. M. last year and gave very general satisfaction. W. M. Stone was elected G. S. W.; J. F. Griffith, G. J. W.; C. S. Eells, G. Tr., and T. S. Parvin, of Muscatine, G. Sec'y. The D. G. Master, in this State, is appointed by the G. M., and Bro. John Scott was selected to fill that station. Bro. Stone, the G. S. W., is from Ohio, and was initiated, we believe, at Coshocton. He is now in the Judiciary of the State; a sound lawyer, a judge of unim-

peachable integrity, and a most devoted and well informed Craftsman. He is a general favorite in the G. Lodge, and will, very probably, succeed the present Grand Master in the "chief command." Bro. Parvin, the G. Sec'y, is too well known to require a notice from me : he has been long tried in his present station, and his best commendation is—his re-election.

A few new Lodges are being organized in Iowa ; but the authorities are becoming very rigid in their exactions, and require a *strict* compliance with every legal requisition before issuing a new Dispensation.

The Report on Foreign Correspondence was prepared by Bro. Ells, and is printed for the use of the members. I have not had leisure to read it, but Bro. Ells, though quite a young man, is possessed of fine talents, and I shall expect an intelligent and interesting document.

The officers elect were installed this morning in public. A procession was formed and proceeded to one of the churches for that purpose. The procession was large and imposing, and the ceremonies at the church quite interesting—being interspersed with music by a very good band, and some capital songs by that distinguished vocalist, Bro. Ossian E. Dodge, of Cleveland, Ohio, assisted by two or three amateurs. The Orator for the occasion was unfortunately absent, and the Brethren had to submit to a speech from the Editor, who was appointed to supply his place,—rather an indifferent substitute.

This town of Burlington is one of the earliest settled in the State: The first Lodge in the territory was organized here twenty years ago, and is still active in its labors. The gavel used in the first opening of the Lodge is still in use, and some of the men who aided to erect that first Masonic altar are yet lingering around it. Two days ago was held the annual meeting of the "Old Settlers." An oration was delivered in the afternoon ; and at night they gave a supper, to which the Grand Lodge and visitors were invited. We looked into the splendid Hall where they assembled, about 10 p. m., and the scene presented was truly a unique one. A band of music was on hand ; ladies and gentlemen were promenading through the Hall ; the "young folks" were having a dance ; while the "old folks," with faces wreathed all over with smiles, were looking on—happy because their children were. Some were recounting stories of the long ago, and recalling the incidents of frontier life in the early settlement of the State. It is only some twenty years ; but, here in the West, time is not measured so much by the revolutions of the seasons, as by the work accomplished. Only twenty years since the first cabins were

erected by civilized men on the west bank of the Mississippi, and now there are more than half a million of inhabitants in the State, with Railroads, Colleges, Churches, Lodges, and every addenda of civilized and refined society. Twenty years ago these rich prairies were the hunting grounds of roving Indians; now the whole State is dotted with farms, cities, and villages—not a foot of the land owned or occupied by Indians! The work and changes of a century have been crowded into these twenty years; and some of the men who first began it are still here—hardly past the meridian of life! The men are around me to-day, who opened the first Lodge in the limits of Iowa, and now there are nearly one hundred and fifty subordinate Lodges in the State; a Grand Lodge embracing within its membership some of the most eminent Masons in the land; and in possession of a library superior to any Grand Lodge in America. Such is the energy and progress of the West.

I should like to give you some pencil-sketches of leading men in the Grand Lodge, but fear to attempt it. There are more than the usual number of old men at this session, but I can only name a few of them. At their head, and confessedly the best *workman* in the Body, is the venerable Humphreys, P. G. M. He is the best ritualist in the State, and among the best in the United States. A short, neat, erect old man, of nearly seventy, as smiling and cheerful as a boy of eighteen. He is from Connecticut. Bro. Chipman, of Washington, tall, straight, and good humored, with a gray head and a warm heart—the very impersonation of a Craftsman of the olden time. He was initiated *many* years ago, in the Lodge at Granville, Ohio. Bro. Shepherd, of Keosauqua is a small, close-built, venerable man; quiet, sedate, and a close observer of passing events. Bro. King, is a stout built, hearty looking man, with considerable extra flesh, and a countenance radiant with smiles. I might refer to two or three others, whose brows are frosted, but they might think I was taking too much liberty, and forbear.

There are a number of men in the maturity of their strength—pillars in the Masonic Temple, who are here as the strength of the Grand Lodge. Among them I recognize Bros. Porter and Hopkins, formerly of Ohio; Fleak, Parvin, Hartsock, Scott and others. Then there are a large number of younger brethren—rising men, who will hereafter take their stations around the inner sanctuary, and become the living representatives of the Beauty, Strength and Wisdom of this Grand Lodge. They are the hope of the Craft in this State. I might mention Bro. Stone, Ellis, Langride, Camborn, Jennings, and a

host of others. Indeed I have rarely been in a Grand Lodge where there were so many on which the fathers could look with pride, and who gave such promise of future usefulness. The Craft in Iowa have nothing to fear, with such a body of young, intelligent, zealous men on whom to repose for the future.

There are several visitors here from abroad, but I shall only name a few. Bro. Parker, the Indian Craftsman, from Galena, the grandson of the renowned Red Jacket. He is "the observed of all observers;" a model man, physically, well educated, and profoundly skilled in Masonic law. He is a civil engineer in the employ of the Government, and a most agreeable and courteous gentleman. He informs me that it is not *fully* settled whether Red Jacket was a Mason or not,—but is advised that he was. He will examine the records of a Lodge in, or near, Albany, N. Y., at the first opportunity and report. Our youthful *confrere*, Rob Morris, of Kentucky, is also here: we need not describe him. Bro. Mitchell, of Chicago; Wilson, of Vermont; Ossian E. Dodge, of Cleveland, (the sweet singer of our Israel,) are also here. But I may not prolong my letter. The Grand Lodge will probably close to-night, but I can not wait to hear Burns' Farewell, for I have promised to be in another State to-morrow. I will only add that the Grand Lodge will hold its next Annual communication at Dubuque, on the first Tuesday in June, 1861. 'Till I meet you, Arm Chair, good bye.

EDITOR.

Tidings from the Workmen.

OHIO.

CHESTERVILLE LODGE, No. 238, at Chesterville, Ohio, a friend writes us, is doing a good work, and progressing finely with their mystic temple. The members are a body of excellent men, and devoted, zealous, liberal and reading Masons. Such being their characteristics, their success and prosperity are readily accounted for. Bro. E. Hyatt, is the W. M.; Davis Miles, S. W.; Z. Meredith, J. W.; and J. Gunsauls, Sec'y. We thank the brother for his fraternal invitation to call and "receive a welcome greeting." Hope to enjoy that pleasure one of these days.

INDIANA.

GOSHEN CHAPTER, U. D., at Goshen, Indiana, has recently been organized with the following officers, Comp. E. W. H. Ellis, M. E. High Priest; Comp. James H. Barns, King; Comp. Joseph Lanferty, Scribe; Comp. E. J. Wood, Capt. of the Host; Comp. H. G. Hale, Principal Sojourner; Comp. L. W. Phelps, R. A. Captain; and Comps. Allen Smith, Wm. B. Martin, and Chas. Butterfield, Masters of the Veils; and Comp. Henry Hatt, Guard.

A beautiful Chapter room has been fitted up, which in comfort and convenience will vie with any in the State. A public installation of the officers will be held on the 25th of June.

ILLINOIS.

LINCOLN.—We spent a day or two at this place, on returning from our recent visit to the Grand Lodge of Iowa, and had the pleasure of meeting with the brethren in Lodge. Lincoln is a new and growing town, in the centre of a rich and productive prairie region; and there is a fine field for Masonry to extend its influence in community, and impress its pure spirit upon the social aspects of the place. There is a good Lodge here, and some excellent Masons. We were treated with much fraternal courtesy by the Craft here, and assure them their kindness will be held in grateful recollection. We shall hope to hear that the Lodge in Lincoln is fruitful in “every good word and work.”

MAINE.

GRAND LODGE.—The Annual Communication of the Grand Lodge was held in Portland on the first of May last: J. H. Drummond, of Waterville, was elected Grand Master; W. P. Preble, D. G. M.; John J. Bell, S. G. W.; M. Dodge, G. Tr.; Ira Berry, Portland, Grand Secretary.

GRAND ENCAMPMENT.—At the annual meeting, Jno. Williams, Bangor, was elected G. C.; A. B. Thompson, D. G. C.; T. J. Murray, G. G.; Cyril Pearl, G. P.; J. True, G. S. W.; J. D. Warren, G. J. W.; Chas. Fobes, G. Tr.; Ira Berry, Gr. Sec’y; D. Bugbee, G. St. B.; E. P. Burnham, G. Swd. B.; J. J. Bell, G. W.

In the GRAND COUNCIL, A. B. Thompson was elected G. P.; T. J. Murray, D. G. P.; Ira Berry, G. Recorder.

The annual meeting of all the Grand Bodies in Portland was an occasion of great interest; the most cordial fraternal feeling prevailed,

and the Delegates enjoyed themselves greatly in social intercourse. The Craft in that State are a *band of brothers*.

VERMONT.

GRAND ENCAMPMENT.—This Body held its annual session at Burlington in January last. Four Commanderies were represented—all there are in the State, we believe. The venerable Sir Kt., B. Davenport, presided, and was re-elected, but declined further service on account of advanced age. Sir John S. Webster was then elected G. C.; G. Washburn, D. G. C.; W. P. Russell, G. G.; Hiram Stevens, G. C. G.; T. F. Stuart, G. P.; N. P. Bowman, G. S. W.; S. M. Southard, G. J. W.; S. S. Brown, G. Tr.; J. B. Hollenbeck, Gr. Recorder. No business of public interest was transacted.

CONNECTICUT.

THE GRAND LODGE of this State held its annual meeting in May last. The attendance was unusually large, and the session was a very harmonious and pleasant one. The following officers were elected for the present year: H. B. Ensign, G. M.; Fred. P. Coe, D. G. M.; D. E. Bostwick, G. S. W.; N. N. Barrett, G. J. W.; B. Beecher, G. Tr.; E. G. Storer, G. Sec'y.; A. B. Caleff, G. S. D.; A. P. Hyde, G. J. D.

We congratulate our excellent friend, Bro. Barrett, upon his promotion to the South. If love of Masonry and zeal for the cause merit the honor, then Bro. Barrett deserves his position; and that he will make an efficient officer, all who know him will concede. The name of the venerable Bro. H. Goodwin no longer appears as G. Treasurer; we have been accustomed to see it there these many years, but he has declined longer service. May the evening of his days be calm, and bright, and peaceful. The excellent Storer is still at his post, active and zealous as ever, amid accumulating years.

THE GRAND CHAPTER held its annual meeting, as usual, in May last. F. I. Calhoun was elected G. H. P.; N. Dykeman, D. G. H. P.; Asa Smith, G. K.; A. Warner, G. S.; A. Lockwood, G. C. H.; D. Bostwick, G. R. A. C.; B. Beecher, G. Tr.; E. Storer, G. Sec'y.

The Craft, through all its degrees and departments, seem to be prospering in Connecticut,—having outlived the odium that falsehood and bigotry endeavored to fix upon it in the “Morgan times.” So will truth *ever* triumph.

“The eternal years of God are hers!”

NEW JERSEY.

GRAND LODGE.—We are under obligations to the Grand Secretary for advance sheets of the Proceedings of this Grand Lodge. We are glad to see such an interest in Masonry, as appears to exist just now in our native State—the proceedings being full of interesting matter, and indicating a zeal and earnestness truly cheering. Will the Grand Secretary please send us an entire copy of the Proceedings when completed?

MISSOURI.

TEMPLAR MASONRY.—A Grand Encampment was organized in St. Louis, for this State, on the 23d of May last, by three Commanderies, St. Louis No. 1, Weston No. 2, and Lexington No. 3; Sir Knight A. O'Sullivan, of St. Louis, officiating as the proxy of Sir B. B. French, M. E. Gr. Master. The following officers were elected: Geo. W. Belt, of Weston, G. C.; R. M. Henderson, D. G. C.; J. W. Crane, G. G.; H. Flint, G. C. G.; W. N. Loker, G. S. W.; W. Culver, G. J. W.; J. D. Daggett, G. Tr.; G. W. Herriot, of Lexington, G. Rec'r. The first annual meeting will be held at Weston on the first Monday of May next.

A Dispensation was granted for a new Encampment, to be held at St. Joseph. Thus has Templar Masonry been fairly inaugurated in Missouri, and the new State Body commences its labors under the most favorable auspices.

GRAND CHAPTER.—The following are the officers of the Grand Chapter for the present year,—elected at the late session: J. W. Crane, St. Louis, G. H. P.; S. Russell, D. G. H. P.; James Carr, G. K.; G. R. Hunt, G. S.; Jno. Daggett, G. Tr.; A. O'Sullivan, St. Louis, G. Sec'y; Rev. J. E. Drake, G. Chap.; S. M. Hays, G. C. H.; R. T. Nesbitt, G. R. A. C. Royal Arch Masonry is enjoying a healthy prosperity in this State.

NEBRASKA.

THE GRAND LODGE of Nebraska held its annual session at Brownsville, on the 5th of last month. Six lodges, all there are in the Territory, were represented. Bro. Geo. Armstrong, of Omaha, was elected Gr. Master; L. B. Kinney, D. G. M.; S. Redfield, G. S. W.; B. H. Wheeler, G. J. W.; Jno. H. Maxon, G. Tr.; R. W. Furnace, of Brownsville, Gr. Sec'y.

Our Pocket.

"THE RULING PASSION STRONG IN DEATH."—We were sitting, recently, in one of the most respectable Grand Lodges in the country. A P. G. Master—a man in middle life, and a member of one of the learned professions, was on the Dais beside the presiding officer. The election had just been held, and near the P. G. M., was a large basket full of paper fragments that had been used as ballots during the election. Before him was a pedestal, and in the front of it, on one of the steps, sat a leading member of the Body, leaning against the pedestal. Business was progressing in a very serious and dignified manner, and all was good order.

Our friend, the P. G. M., in whose nature fun and mischief largely predominated, while they blend with noble impulses, was seriously surveying the position of the good brother at the foot of the pedestal immediately in front of him, who was temporarily occupying that humble seat. There was evidently mischief brewing—you could see it in the twinkle of his eye as it turned from the brother to the basket of paper fragments at his side. Action succeeded impulse. Quietly taking up the basket, he placed the edge of it on the pedestal, and deliberately emptied its contents upon the head of the brother sitting at its base, in front. He did this in all gravity—not a muscle of his face relaxing, as though engaged in the most serious business. Almost every eye in the house was watching the proceeding, and a smile lit up every face, as though a gleam of sunshine were passing over it; but no noise or merriment succeeded—discipline was too rigid for that. The presiding officer, *apparently*, did not see the act, and maintained his dignity; the victim sat still as a statue, while the avalanche of fragments fell silently as snow flakes on his devoted head; he did not even look round—for *he knew who was sitting behind him!* Nothing was said, nor was the business for a moment interrupted—a flash of good nature lit up every face, and then all was grave again—the mischievous P. G. M. all the while looking as solemn as a Chinese Mandarin. The remark and the laughter came after the gavel had proclaimed the Grand Lodge at "recess;" until *then*, the hand that wielded that gavel held all under strict control.

THE PRINCE OF WALES, afterwards George the IVth, was initiated into the mysteries of Masonry at the Star and Garter, London, on the 6th of February, 1787. His Royal Highness, the Duke of Cumberland, as Grand Master, the Duke of Norfolk, the Duke of Manchester, and several other noblemen, members of the Order, attended at the ceremony. The Prince was never an honor to Masonry; his dissolute habits and reckless course of life were better calculated to injure Masonry, than to elevate it. His brother, the Duke of Sussex, afterwards became Grand Master, and filled the office with great acceptability for near forty years. But his patent of nobility was from a higher source than birth or parentage;—Nature had placed upon it her own divine signet.

FESTIVAL ORATORS.—The Grand Master of Vermont, in his address to the Grand Lodge in 1859, is very pointed on the ambitious 24th of June Orators. Often some *distinguished* brother, who has honored (?) Masonry by condescending to accept the degrees, and the second month thereafter is put up as Orator on a public occasion, to *deliver* himself. He may have been a Mason a longer period, but has rarely seen the inside of a lodge. His professional engagements are too numerous and pressing to allow him to attend the lodge and bear a share of its labors—the *common* members may do that; but a *great* man must be put up to instruct the Craft and enlighten the public on great public occasions. The tried and faithful and experienced must sit and listen. Too much of this, *vastly* too much of it.

Bro. Tucker, speaking of Orators and Celebrations, says: "I have no doubt of the good effect of such celebrations, well conducted, and of the favorable influence they have upon the community; and so long as public masonic speakers make these occasions what they always should be—opportunities for imparting masonic instruction, and for the discussion of questions of masonic history and principles, so long will they continue to be beneficial to the Craft; but if we degenerate again into placing upon the rostrum men who can only talk vapid ignorance and inflated bombast, who are always for having a lodge in the garden of Eden, and another floating over the billows of a sunken world, in the Ark of Noah—just so long will the enlightened portion of mankind laugh at us for such nonsense, and we shall richly deserve it." These are honest sentiments, plainly uttered.

"LINE AND PLUMMET."—The poet Ferguson, on seeing Scales used in a lodge as the representative of Justice, wrote the following stanza:

"The law laid down from age to age—
How can they well o'ercome it?
For it forbids them to engage
With aught but line and plummet."

Editorial.

NEW VOLUME AND NEW YEAR.—Two more numbers will close the present volume, as well as the year, and we are now "drawing designs" for the future—determined that the Review shall fully sustain its high position as a reliable and useful masonic monthly. *We have no traveling Agents*, except Bro. Fleak in Iowa and northern Missouri; we shall, therefore, rely entirely upon local Agents in each lodge, and respectfully solicit their active coöperation in securing a large list of subscribers. No subscribers now on our books will be continued, except we know they desire it, or are marked as *perpetual* subscribers; it will, therefore, be necessary for all to send in their names if they wish the Review. We have sent a Prospectus to each Local Agent, offering liberal inducements for Clubs for the coming year. Now is the time to begin the work: a strong effort now will secure a large circulation for the new year. Help us, brethren, will you?

EDITORIAL EXCURSION OVER THE BALTIMORE AND OHIO RAILROAD.—We regretted exceedingly that we were unable to avail ourself of the kindness of the Company, to pass over their road, on the late excursion to Washington and Baltimore. There is no road in the United States which passes through a region of more varied and romantic scenery: we rode over it once, mostly by daylight, and shall not soon forget the beauty and grandeur of the mountain scenery through which it runs.

We understand the excursionists were delighted with the trip, and that every possible effort was made by the officers of the Company to render the excursion a pleasant one. It has been determined to prepare and publish in book form, many of the excellent articles written by the Editors concerning the excursion, the road, the scenery, etc. It will be called "**THE BOOK OF THE EDITORIAL EXCURSION.**" It will embody "a concise account of the origin and arrangements of the Excursion, and the names and location of all the Railroad and Steamboat Lines coöperating in it, with a general idea of its scope and its history." Also, "the collection of good things prepared on the subject of the Excursion and its incidents, by the Editors themselves, as well those who may not have participated, as those who did. These will be carefully collected and preserved, and will be edited by competent and appreciative hands. A full list of the papers from which the extracts are made will be embraced in the index, with names of States, Counties and Post-offices where located, and, as far as practicable, the names of their Editors at the date of the articles quoted."

The book will also contain "a number of Illustrations, including a Map of the Baltimore and Ohio road and the other lines embraced in the tender of this compliment to the press, and several excellent pictures of scenes along the B. and O. Road, taken by W. P. Noble, of the Cincinnati Sketch Club; J. R. Johnson, of Baltimore; and D. C. Hitchcock, of New York."

This will certainly be a most unique and interesting volume, and we predict it will have a greater "run" than any book of the season. Why, there is not a man, woman or child in all this great country, but will desire to read it; and it will be laid up and treasured in libraries long after the present generation shall have passed away. Only think of the many spicy articles, vivid descriptions, good sayings, wit and wisdom, etc., etc., from so many editorial pens on such a magnificent Excursion! The idea of publishing it is a grand conception, and will do more to make the Baltimore and Ohio Road popular, than even its proverbial excellence, safety, speed, and good order. By all means let us have the book.

GRAND LODGE OF INDIANA.—We had not the pleasure of attending the late session of this Body, but learn that it was a very pleasant one, and largely attended. We have not been advised of its transactions, nor even been able to obtain a list of its officers, though we learn the old ones were all reëlected. A. C. Downey, of Rising Sun, Grand Master; F. King, Indianapolis, Grand Sec'y. We have received a copy of the Report on Foreign Correspondence, prepared by Bro. Fravel, but absence in the West has prevented us giving it an examination. We shall look to it hereafter, and have more to say of the Grand Lodge.

HISTORICAL SOCIETY.—We invite the special attention of the Craft to the communication in the present number, of Bro. W. B. Thrall, President of the Masonic Historical Society. The annual meeting will be held at Columbus, Ohio, in October, during the session of the Grand Lodge, and we shall hope our friends will bring or send such articles or documents, of historical interest, connected with Masonry, as will be worthy of preservation. Now is the time to collect, brethren, ere the Fathers have all passed away. Everything forwarded to the Society will be carefully preserved in its archives. Articles may be sent to W. B. Thrall, Columbus; B. S. Kyle, Troy, or to ourself at this office.

In consequence of our absence when Bro. Thrall's letter was printed, an error occurred—"tesslated ground floor," should have read "tessellated borders." We again request members of old lodges, as well as corresponding members of the Society, and all who favor this laudable enterprise, to use their best efforts to discover and preserve anything of value to Masonry, connected with its early history, and send to us.

BRO. ABEL C. PEPPER.—An obituary of this venerable and distinguished Craftsman will appear in our next number.

Literary.

THE TATLER AND GUARDIAN.—We are indebted to APPLEGATE & Co., the extensive book publishers of this city, for a splendid copy of this invaluable work, complete in one large volume. It is well got up, on good paper, and in good binding, and looks as new and fresh as though it were making its "first appearance" in the world. These magnificent papers are chiefly from the classic pens of Sir Richard Steele and Joseph Addison, and were written early in the last century. They were regarded then, as they are still, standards of pure English composition, and among the choicest of English literature. No library is complete unless the "Tatler and Guardian" is on its shelves; and every man of literary tastes regards its possession as a necessity. APPLEGATE & Co. deserve the thanks of every reader for furnishing such an excellent edition of this immortal work.

OUR LIVING REPRESENTATIVE MEN.—This is a handsome octavo of 500 pp., just issued from the press of CHILDS & PETERSON, Philadelphia, and on sale by APPLEGATE & Co., in this city. In these exciting times, when the masses are anxious to know all about the public men of the country, this book will supply just what is needed. Get it by all means.

SCIENTIFIC AMERICAN.—One of the most interesting and useful publications which comes to our sanctum is the Scientific American, a weekly publication, devoted to popular science, new inventions, and the whole range of mechanic and manufacturing arts. The Scientific American has been published for fifteen years, by the well known Patent Solicitors, Messrs. MUNN & Co., 37 Park Row, New York, and has yearly increased in interest and circulation, until it has attained, we understand, nearly 80,000 subscribers, which is the best of evidence that the publication is appreciated by the reading public. A new volume commences with the present month—a host of new subscribers should be sent in. Price, \$2.00 a year. Send to MUNN & Co., 37 Park Row, N. Y.

THE BROTHERHOOD, being a presentation of the principles of Odd Fellowship. By Rev. Thos. G. Beharrell. This is a new work from the press of APPLE-GATE & Co., of this city, and presents a very neat appearance.

As we are not a member of that Society, we can not judge of the accuracy of the "presentation," but the literary merits of the book are highly respectable, and we doubt not will be a valuable addition to the literature of that Order. Every member should have a copy.

Married.

On the 31st of May last, at Hamilton, Ohio, Dr. J. M. Parks, of this city, to Mrs. ——— Halsey, of the former place.

Bro. Parks will accept our warmest congratulations upon this auspicious event, and be assured of our earnest wishes that he and his may have a happy and tranquil passage over life's sea, and find a safe anchorage at last beyond the reach or the influence of the storm or the wave.

In Crawfordsville, Ind., June 14th, 1860, by the Rev. James Johnson, Sir Knight Taylor W. Webster, merchant, of Ladoga, Indiana, to Miss Ann Jane Smock, daughter of C. Smock, Esq., of the former place.

At Princeton, Illinois, on the 2d of May, 1860, by Rev. Chas. French, Bro. Geo. H. Phelps, W. M. of Bureau Lodge No. 112, to Miss Celina Carse, daughter of Bro. William Carse, both of Princeton, Ills.

In this city, at the residence of N. R. Sprague, Esq., on the evening of May 8th, 1860, Mr. Henry B. Moore, eldest son of Rev. C. Moore, Editor of the *Masonic Review*, to Miss Lottie V. Moore, of Zanesville, O.

We wish the happy couple a full and perfect realization of all the dream-visions which their young and loving hearts have cherished. May they find the *realities* of life to be better and purer than they have believed. And may all the pleasures consistent with human life be theirs, until the Giver of all blessings shall have transferred them into that land

"Where pleasures NEVER end."

J. K. M.

In Madison, Wisconsin, on the 9th of May, 1860, by Rev. N. H. Eggleston, Comp. L. A. Foote, H. P. of Parke Chapter No. 37, Rockville, Ind., to Miss Amelia A. Holt, daughter of Comp. David Holt, of former place.

We congratulate Bro. Foote upon the acquisition he has made to his home and hearth-stone, and the gem he has secured in the casket of domestic bliss; while, at the same time, we welcome our good sister to her new and interesting relation to the masonic family. May the present and the future be to them both laden with blessings.

Loved and Lost.

DIED,—On the 6th of March last, at Abington, Ind., Bro. Peter H. Smith, of Cornelius Lodge No. 232, aged 26 years. Bro. Smith was the son of Bro. Nicholas and Rebecca Smith, of Abington; he was an ardent and diligent Craftsman, and a most worthy young man. His early death has created a void in the social and fraternal circle that will long be felt and deeply mourned.

—, At Dubuque, Iowa, on the 10th of May last, Mrs. Mary Vesta, wife of Bro. Henry S. Jennings, aged 84 years.

In the death of this most estimable lady, Bro Jennings has sustained an irreparable loss. In all the relations of daughter, wife, mother, and friend, she was a model of excellence, purity, and goodness. The home circle, cheered by her presence, is now shrouded in gloom, and the hearts in which she was enshrined, are now filled with sadness. Too pure—too good, almost, for earth, she has been caught up to a higher sphere, to await a reunion of loved ones amid the fadeless joys of a recovered Eden. A most devoted and exemplary Christian, she heard the MASTER's call without a shadow of fear, and laid down the cross to put on her crown, and enter upon the possession of an incorruptible inheritance. To our afflicted Bro. Jennings, we quote the words of Young:

" Heaven gives us friends to bless the present scene,
Resumes them to prepare us for the next."

—, At Windsor, Ills., on the 7th of May last, Bro. L. B. Perkins, S. W. of Windsor Lodge No. 322. He was buried with the honors of Masonry; Bro. F. M. Blair, D. G. M., officiating on the occasion.

Bro. Perkins leaves a wife and young child, and his loss is universally deplored;—as he was a good man, a zealous Mason, and true in all the relations of life.

—, In West Alexandria, O., on Saturday night, June 2, 1860, Florence Celesta, daughter of Bro. Jno. S. Davis and Rebecca E., his wife, aged 8 years, 4 months and 18 days. She was an amiable spirit, "known only to be loved."

Alas! that one so fair as she,
Should fade away so soon.

'Tis true, "death loves a shining mark." She has gone to rest, and we bow with submission to His will, who doeth all things well.

" Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

D. JUDSON STARR.

—, At De Kalb, Ills., on the 16th of April last, Ida May, youngest daughter of Bro. Charles and Mrs. Jane Kendall, aged 5 years, 2 months and 9 days. We sympathize with Bro. Kendall and wife in the loss of their "little Ida," and beg to say to them, be comforted—if they have a daughter less, *Heaven has an angel more.*

The following lines were addressed to them by a friend, on hearing of their bereavement:

TO MR. AND MRS. C. KENDALL.

Thou art gone, darling Ida,
No more to come back,
To scatter the sunshine
Of joy o'er life's track.
In sadness and sorrow,
And tears must we mourn,
The loved and the best
That can never return.

Thou art gone, dearest Ida,
Our own sunny May,
From earth's joyous spring time
Forever away.
O, sad was the morning,
When death and the tomb
O'ershadowed our dwelling
With darkness and gloom.

But lo! in the distance,
Appeared a bright star,
And the voice of the Savior
Was heard from afar—
Saying, "Come, little children,
O, come unto me.
Of such the true kingdom
Of heaven shall be."

Farewell, then, dear Ida,
We calmly resign
Thy pure, gentle spirit,
To love so divine.
And O! when we think
Of heaven's true worth,
It makes us forget
All the sorrows of earth.

J. W. G.

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MASONIC LIBRARIES.

(The following article, though not intended for the United States, will furnish suggestions of much importance to the Craft here, and is worthy of a careful examination.—*ED. REVIEW.*)

"In lazy apathy let stoics boast
Their virtue fixed; 'tis fixed as in a frost;
Contracted all, retiring to the breast;
But strength of mind is exercise, not rest."—*POPE.*

THE inviolable secrecy so essential to the partial diffusion of the genuine tenets of Freemasonry amongst good men and true, precludes other than an oral revelation of those rites and profundities considered of primary importance; but, on the other hand, the legends, traditions, and statistics appertaining to our ancient Order require diligent and accurate compilation as well as serious and attentive perusal.

Are these requirements provided for, and is the press prolific in works of a masonic character? Both queries will meet with a negative response, though it may be urged in contravention of the applicability of such a reply to the latter, that many books are obtainable replete with masonic lore; but, in common fairness, can merit be ascribed to the vague surmises and wild chimeras at present constituting the literature which is ordinarily placed at our disposal by the few writers on masonic subjects? Quality, not quantity, is the demand, which is replied to in a spirit of contradiction by our literary brethren, who, as a general rule, take greater pride in the production of ponderous volumes than in the applause of a discriminating circle of readers.

The supineness of the legislature, uncited to vigorous measures by the total absence of a pressure from without, is occasioned by the dormitive condition of the public mind; and until some potent spell

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shall rouse the slumbering energies of the mass, aught but lethargy or inertness will be hopelessly anticipated. It is not to be inferred from the preceding remarks that Masonry is wholly without its instructive literature, there being some works purchasable, exclusive of periodicals, from whose perusal may be derived considerable benefit.

Regarding periodicals, a few words of commendation will not be ill bestowed. As a medium for the interchange of ideas and exposition of perilous fancies, the hebdomadal appearance of the *Freemasons' Magazine* is eagerly looked for, as well by exponents as by disciples, by colonial as well as metropolitan and provincial brethren. It is esteemed by such as are enabled to scan its pages with regularity, as a faithful chronicler of passing events, and an enduring rather than an ephemeral record of the sayings and doings of both predecessors and contemporaries; indeed without an occasional perusal of a recognized and accredited organ of the Craft, uninfluenced by party or other unworthy motives, a brother is completely out of the masonic world.

Of the component parts of the one thousand one hundred lodges which owe allegiance to England, how many enjoy a regular perusal of the *Magazine*, and have ready access to a selection (however small) of masonic works?

Pope, who was evidently imbued with masonic ideas, as his writings will abundantly testify, in one of the most beautiful didactic poems in our language, the *Essay on Man*, from whose elegancies has been selected for this article what is deemed an appropriate inscription, says:—

“ Yet poor with fortune, and with learning blind,
The bad must miss; the good, untaught, will find;
Slave to no sect, who takes no private road,
But looks through nature up to nature's God.”

And in the *Essay on Criticism* the following lines occur:—

“ A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring:
Mere shallow draughts intoxicate the brain,
And drinking largely sobers us again.”—

which latter opinion, in these enlightened days, will be pronounced a most delusive notion, and calculated to mislead, for of all of us is required a certain good in our generation, and an active rather than a passive existence. How has the information possessed by the most learned members of our Order been attained? In nearly every case by fragmentary portions, piecemeal as it were, and by dint of inde-

fatigable research. Now had these brethren been deterred from taking slight sips at the fountain of knowledge from dread of the perils presaged to ensue upon a merely moderate draught, would the opportunity ever have been afforded them of quenching their thirst for instruction by the unrestrained enjoyment of a brimming measure?

Our chief want is a concentration of masonic talent in the immediate vicinity of every masonic body, and thus available to all working members of the Order.

A neophyte frequently retires from a Lodge before his masonic education is completed, and joins another, where the requirements are less severe; if all were conducted in a satisfactory manner, he would gain nothing by his secession, but as at present constituted, indolent and apathetic brethren experience little or no difficulty in suiting themselves with convenient lodges.

It is hypothetically offered that a library should be established in the metropolis, in which should be contained, as far as practicable, every masonic publication extant; the reference which so complete a repository of information would afford must not be lightly estimated; members of regular Lodges, Chapters, Encampments, &c., in the capital, in fact Masons of every denomination who belong to bodies working under charters from recognized authorities, to enjoy the option of becoming subscribers, and country or colonial brethren sojourning briefly in London, to be allowed, on satisfactory reference, to pay in a like ratio during the period of their continuance in the metropolis.

That every masonic hall should possess a masonic library, in fine, these two essentials to become synonymous terms; the publications that should compose the instructive literature at these places to vary of course with the exigencies of the case; where many masonic bodies are in the habit of assembling, there would be no difficulty in arranging the necessary preliminaries.

The lodges remotely situated, isolated, and without the advantages of a masonic hall in close proximity, should establish small and select libraries, the expenses to be defrayed by fees of honor, or voluntary subscriptions, according to the idiosyncrasies of particular lodges. That advantages are likely to accrue from increased facilities for mental culture will hardly be denied; and whilst the enthusiast perfects himself in a general knowledge of those doctrines and inculcations second only in their moral tendency to Christianity itself, the Craft will be directly, and the outer world indirectly, benefited by the happy and lasting effect which such a course of study is calculated to

produce. When a Mason is entitled to the display of silver tassels and triangular rosettes ; in other words, when his third degree has been attained, he may be likened to a carefully weeded field that is in immediate readiness for the reception of good seed ; his education hitherto, comprising the mystical and occult, but omitting what has been termed our lay knowledge—that is to say, the usages and customs, anecdotes and statistics of the Order from the earliest ages, through the dark periods of mediæval barbarism which, by their corroborative testimony, stamp the legends and traditions of oral delivery with authenticity. Scepticism invades the minds of the worthiest pupils, who are puzzled to conceive how through such a lapse of years the mysteries of Freemasonry can have been handed down in their original purity, and doubts as to the genuineness of certain startling assertions must of necessity arise ; a well directed course of study is calculated to remove this lurking unbelief. Carefully collated passages from Holy Writ, and extracts from the writings of inspired and learned notabilities bearing directly upon the information that is so hard of comprehension, and from which is deduced the divine origin and consequent successful progress of Masonry, effectually supplied the links in the chain of evidence that are wanting to stamp the entire revelation with a tone of perfect veracity. So much is connected with the science of Freemasonry, that other than a passing notice of many of its most important doctrines and examples is precluded, by the length of time it would occupy to recount and explain them thoroughly, not to mention that in but few instances would the expounder of our tenets be equal to the task. The newly raised Master Mason ought to enjoy every facility for rendering himself thoroughly conversant with these ancient records, and it is attempted to be proved that for this purpose our existing arrangements are insufficient.

It is an indisputable fact that the system of oral instruction is by far the most agreeable and impressive one ; brethren will listen with delight to the impassioned oratory and vivid declamation of an able lecturer, whereas the same matter placed before their eyes in print would excite little or no attention. This is a pardonable weakness and is most strongly exemplified amongst the poorer classes of society, many members of whom will travel miles to listen to an *ex tempore* sermon, whilst the matured and written pleadings of the most eloquent preacher in the immediate vicinity of their abodes fall unheeded on their ears. A *vivâ voce* discourse, by the uneducated, is considered as little less than direct inspiration, and however the

more erudite amongst us may ridicule the fancy, we are nearly all more or less imbued with a like notion : in reality an unpremeditated oration, from its want of connection, must appear in unfavorable contrast to the carefully prepared and written opinions of the same author, though the excellence of *ex tempore* preaching or lecturing is determined in a majority of instances by the amount of time devoted to its consideration. A good, practical, and well blended address, however spontaneously it may appear to flow, has generally been attentively composed and laboriously committed to memory ; to speak and lecture well, without the aid of notes, a man must of necessity be endowed with an extremely retentive memory ; scholastic and other adventitious props are mere adjuncts to this great essential. If books are to be disregarded by Freemasons, then annoyances are multiplied, it being then imperative that a quantity of our learning should be handed down to posterity in its original purity of diction with the sole aid of the willing and capable possessors of retentive memories. Without the slightest wish or intention to derogate from that inherent veneration which should always be felt for the royal art, by a comparison with pursuits of a profane nature, it may be observed parenthetically that the lovers of chess, draughts, cricket, whist, billiards, and other amusements, sedentary as well as ambulatory, learn first the moves or the nature of the game they admire, and then perfect themselves in it by laborious study. Surely the votaries of Freemasonry, that great and glorious science, coeval with man's appearance upon the world when divinely formed from chaos, will not any longer allow the adepts in profane pastimes to exceed them in the impetus afforded to the objects of their solicitude. Masonry has a higher mission than the increase of convivial assemblies and the proselytism of unheeding persons ; let it be shown by our acts that a state of chronic apathy has given place to one of determined vigor.

Here and there, at wide and well marked intervals, a lodge may be met with possessing amongst its members one who, from a great exactness of memory and repeated service in all and every office, as well as former access to masonic records, is regarded by his less favored brethren as little less than an oracle, and imparts cheerfully and effectually the knowledge he has acquired to the rising generation. Under such tutelage the lodge advances, and looking through a vista of years, numerous are the brethren who, therein graduating, have reflected in after times the greatest possible credit upon their parent lodge ; but such cases are of sufficiently rare occurrence to awaken, when brought to our notice, the warmest feelings of respect and

congratulation. It is not saying too much, to assert that in by far the majority of instances, a comparative ignorance—or occasionally even worse—a perverted notion of those parts of our masonic system, attainable only by deep research, prevails : as all things are in their nature liable to decay and corruption, so the knowledge of masonic tradition, restricted to a few, must tend to misconception and confusion, when by them revealed in infinitesimal doses to greedy listeners. Johnson says, “ The mass of every people must be barbarous where there is no printing ; ” an insufficient or unobtainable supply must conduce to a calamity of a similar nature, though perhaps in a mitigated form. The golden age of Masonry is yet looming in the future, and as the votaries of the ancient and universal art increase in number and wisdom, so will its blots and defects become more and more apparent ; it will be a glorious time for enthusiasts when every Mason has ready access to a goodly supply of masonic records and literature, and is dependent upon nought but his own ability and application for a perfect insight into the advanced learning of the Order.

Judging from the numerous quotations in the *Freemasons' Magazine* purporting to be derived from various American masonic publications, our Transatlantic brethren are entitled to liberal commendation and congratulation, both on account of the unvarying excellence of the choice extracts culled for our benefit by the unwearied staff of our accredited English organ, and the number of periodicals that the Craft supports in America. The frequenters of masonic libraries, (if such there be) would reap considerable benefit from a regular perusal of these publications in their natural and uncurtailed form, and the visionary societies, whose claims are now being advocated, in the event of future existence, should possess, as speedily as is consistent with funds and opportunity, some one or more of these periodicals for the information of their supporters. It is a doubtful point whether or not the generality of our colonies are capable of maintaining masonic journals of their own ; two adverse circumstances militate against so desirable a state of affairs—a paucity of subscribers and an insufficiency of matter, mere local gossip being inadequate to the task of supplying this latter want ; the columns of the journal published at masonic head quarters must of necessity be their chief dependence. The experiment has been tried on a small scale in India, but with what success is unknown, the mutiny of 1857 reducing all things to a chaotic state, and unfortunately not sparing the literary efforts of Calcutta enthusiasts, but completely annihilating them in its ruthless path of destruction.

Although it may have been desirable in the remote periods of antiquity and subsequently in the days of monkish domination, when the arts of reading and writing were greatly circumscribed, to restrict the knowledge of our more advanced mysteries to a select few, who were at liberty to reveal such points as they deemed suitable to the clouded understandings of their then less fortunate brethren, in these days of rapid progress and extended civilization masonic records and periodical literature should be sealed books to no member of the Order. That all are in a position to reap benefit from these advantages may be reasonably concluded ; the Constitutions enjoining, as a *sine qua non*, that every candidate for admission into the Order shall previously read a certain formula, and sign his name in token of approval—grossly illiterate persons being thereby effectually debarred from participation in our secrets. It can not be maintained with the faintest semblance of credibility, that brethren are justified in remaining in a state of passive indifference with regard to so important and neglected a feature in masonic progress ; many there are who, whilst acquiescing in the expediency of the general establishment of masonic libraries, will be loth to further so desirable an end by personal endeavors, entertaining no objection to the formation of a library in connection with the lodge or hall of their belonging, but extremely averse to anything like individual toil in the matter ; should such be the general feeling, what a lamentable prospect for these visionary institutions ! But it is suggested that every member of the Masonic Order who in his heart believes that the carrying out of the project herein set forth would be conducive to future prosperity, and to a higher appreciation of the society he professes to support, is called upon to afford his countenance and aid to the furtherance of such desirable objects. Let the experiment be ventured upon ; no harm can possibly ensue, and a very great deal of good will not be an unlikely result. Colonial Masons are deeply interested in this matter, more so, perhaps, than any other class of the Order, distance and expense precluding them from the advantages which are at the disposal of a majority of the brethren in the mother country, who, if ever so unfavorably located for the enjoyment of masonic instruction, can obtain it by proceeding to the metropolis ; not that such is the general practice, provincial Masons are far too content with the limited supply to be extracted in the vicinage of their dwellings to undergo the exertion of a metropolitan course of study. But still, to the aspiring, this mode of acquiring information is practicable and plainly marked out. Colonial brethren are very differently situated, and, unless by means of books

chosen at haphazard, enjoy but few opportunities of perfecting themselves in a knowledge of our traditions by attentive study. Next to total ignorance an undirected course of reading is the most pernicious, it being almost more difficult to eradicate erroneous impressions than to instill truthful ones in a mind that has lain fallow.

A Mason of repute, Bro. F. Binckes, has elsewhere advocated the establishment of a general masonic library, and—if memory can be depended upon in the absence of the reported speech of our distinguished and able brother, which is unfortunately not at hand—he adduced in support of his proposition very excellent and convincing evidence of its probable utility. To Bro. Binckes, who, in a recent controversy with the editor of the *Freemasons' Magazine* has evinced reasoning powers of a high order ; indeed, the slight difference of two such staunch upholders of the Craft, have evoked, to all appearance, a mutual feeling of respect—

“ That stern joy which warriors feel
In foemen worthy of their steel,”

—to Bro. Binckes is due our thanks for having mooted the subject ; and should he be inclined to undertake the trouble and responsibility of preparing and submitting to the Grand Lodge, for its countenance and advocacy, a scheme for the general establishment of masonic libraries, there will be none to aver that so important a trust could be reposed in a more capable person.—*Lond. F. M. Mag.*

ADJOURNED LODGES.—It is the settled law in England that a Lodge *must* be closed on the same day it is opened ; hence a Lodge can not be “ called off ” to some future day. The Lodge may be called to refreshment ; but it must resume work on the same day or evening, and be closed before the members separate. For the members to separate and leave their Lodge “ open ” is an anomaly, and contrary to the whole spirit of masonic usage and government. In this country a lodge is frequently “ at refreshment ” for one or two days, and even weeks ; and sometimes it is not “ closed ” until the next stated meeting ! Such a practice is highly reprehensible : it will work the ruin of any Lodge—if continued.

BURNS' CENTENARY LAYS.—No. 9.

BY JAMES LAW.

BUILD we his sepulchre, deck it with flowers,
Fate of his kinsman, this prophet of ours;
Living neglected, and lauded when gone,
Pile we the cairn for him, raise the gray stone.

Tell what we owe
As the centuries flow—
Tell in delight
Of his magic and might.

How he scatter'd his beauties with spendthrift profusion,
Flinging his flowers like the spray of the ocean,
Loving his country, and singing her praises,
Her mountains, her moorlands, her thistles and daisies—
Embalming forever her weird superstition,
Scathing the false in immortal derision.

Now is his fame
Winging on flame;
World wide his story,
Radiant in glory.

He passed like a gleam in a whirlwind of singing,
To the gush of his music our echoes are ringing;
And they'll ring while sweet Spring with her daisies returns,
And so long proud and tearful we'll sing of our BURNS.

MASONIC INSTITUTES.

CHAPTER XI.

LAWS AND REGULATIONS RESPECTING THE GOVERNMENT OF
LODGES.

SEC. I.—PRELIMINARY OBSERVATIONS.

1. *In whom Vested.*—The government of a Mason's lodge is vested in three superior officers, who are seated in the east, west, and south, to represent the rising, setting, and meridian sun. They are distinguished by significant jewels emblematical of their respective duties, and depicted by three lesser lights, which symbolize the sun, the

moon, and the Master ; to intimate that, as the sun rules the day and the moon the night, with undeviating regularity, so ought the Master to rule his lodge with equal precision, that unity and concord may be as visibly displayed there as in the uniform movements of those celestial orbs of light. The Master's authority in the lodge is despotic as the sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course till the declaration is promulgated that time shall be no more. In an old version of the lectures used during the last century, the following passage occurs :—"The unity of the Order of Freemasonry is undiscernible by carnal eyes. Like the stones of the typical temple, which were so admirably put together, and cemented with such nicety of art, that the joints could not be discovered, none can discern the spiritual unity of a lodge of Masons except those who have been instructed from above."

2. *Inefficient Government.*—Some brethren who aspire to the chair of a lodge consider its duties to be a mere matter of routine, which any person of ordinary talent may be able to execute without either trouble or anxiety of mind. Let them try ; or, rather, let them *not* try—if such be their only qualification ; because the consequences of bad government may be ruinous to the lodge. It is quite true that there is a routine to be observed which serves to lighten the labors of the Master ; but it is the expert management of that routine which constitutes one of his chief trials, and if clumsily executed, will only contribute to place his incapacity in a more damaging point of view. Let no one, therefore, suppose that the government of a lodge consists merely in opening, reading the minutes, lecturing, and, perchance, conferring a degree, and closing ; for this is but an anatomy of the real work of ruling a lodge of Masons. It is hoped that the summary contained in the present chapter will dissipate such a delusion, and afford a code of practical rules, by which any well-disposed brother may execute the duties of the chair with credit to himself and benefit to those who have placed themselves under his rule and government.

3. *By-laws to be the Guide.*—When brethren are assembled for the purposes of Masonry, the Master is bound to govern them in accordance with the by-laws of the lodge and the general Constitutions of the Craft ; and he is responsible to the Grand Lodge, if he suffer any individual member to violate the law, without calling him to account. Every other officer is bound to render him efficient assistance by executing the peculiar duties of his office with prompti-

tude and zeal. It is of the utmost importance to the prosperity of the lodge, and the preservation of its status with the Grand Lodge, that the fees should be regularly transmitted to the Grand Secretary ; because, as we have elsewhere observed, if the returns are omitted for one whole year, the Master and Wardens are disqualified from attending the communications and other meetings until such returns and payments are completed.

4. *Payment of Dues.*—Respecting the payment of dues, the following queries and replies appear in the “Freemason’s Magazine,” which we quote *in extenso*, as being extremely interesting and valuable ; for they display the responsibility of allowing the legal dues of a lodge to run into arrears :—“ 1. When a lodge ceases to meet for a time, or during the Master’s pleasure, are the members thereof liable for lodge dues during the period it remains so closed ? 2. At the appointed time for the election of a Master, a heavy list of members in arrear is handed in by the Treasurer, and in conformity with the by-laws, the names of all such defaulters are necessarily struck off the roll ; by the result of which there is no one eligible for the chair, and the presiding officer ceases to be in power, because he has already been two years in office. The lodge is therefore closed for a time, but it is opened again a few months previous to the regular period for the election of a Master ; which opening is brought about by the immediate Past Master summoning the brethren to meet. What is to be done under such circumstances as regards the chair and officers to carry out the working of the lodge ? 3. There being no officers at the re-opening who are eligible to take either of the three chairs, has the immediate Past Master authority to appoint and install officers until the next election ? 4. If the Wardens are so appointed, would they be eligible for the Master’s chair ?

“ To the first question we reply that they would be liable. To the second—we should think the Master acted most improperly in suspending the lodge in the manner stated ; but when the brethren were subsequently assembled, any of them might be put in office for that evening, although not installed. To the third—he could not make such appointments. And to the fourth—they would not, therefore, be eligible for the chair ; indeed, we much doubt if the course pursued would not subject the lodge to the loss of its charter. Under the circumstances, if no other brother is eligible to take the Master’s chair, a dispensation should be obtained to enable the existing Master to continue in it.”

5. *Punctuality.*—The first duty of the Master in the government

of his lodge is to be in his place punctually at the hour and minute named in the By-Laws summons ; for such an example of regularity can not fail to produce a beneficial effect on the officers and brethren under his control. If the lodge be uniformly opened at the specified hour by a right-minded chief, he will soon be rewarded by finding his subordinates at their post, ready and willing to take their accustomed part in the ceremony. But if the Master should be addicted to procrastination, we should recommend the brethren to allow him a quarter of an hour, and if he then fails to appear, let the Senior Warden, if he be present, or the Past Master, open the lodge and proceed to business—a quarter of an hour being sufficient to satisfy the demands of courtesy ; for the interests of the community are not to be sacrificed to the unreasonable, and, perhaps, often-repeated delays of the Master.

6. *The Signature Books.*—Every brother, before he enters a lodge, should subscribe his name in the signature book, and if he be a strange visitor, he should also append the name and number of the lodge from which he hails : for this book is intended to be not only a correct register of the attendance of the brethren, but also of the names of distinguished visitors who may have honored the lodge by their presence ; and therefore it should not be handed about as is sometimes the case, to receive the names of brethren who do not intend to appear in the lodge. The book ought to lie in the Tyler's room, and no one should, on any account, be permitted to insert his name, except he take his place on the same evening as a member or visitor of the lodge.

SEC. II.—COMMENCEMENT OF BUSINESS.

1. *Opening the Lodge.*—The hour named in the summons having arrived, and a sufficient time to satisfy the demands of courtesy having elapsed, the lodge is to be opened, after ascertaining that the requisite number of brethren be present. According to the ancient technical form of words, *three* may rule a lodge, but it requires *five* (viz., the Master and his two Wardens, and two Fellow Crafts) to open a lodge and transact business, and *seven* to make it capable of receiving a candidate. A writer in the "Freemasons' Magazine" questions the accuracy of this arrangement. He says, that "in strict point of fact three do *not* rule a lodge, the Master being the only ruler, and the two Wardens his assistants. And may it not be so said of five holding a lodge, viz., the three Master Masons, or the Master and his two Fellow Crafts or Deacons ? These are the five

who hold a lodge, which is perfect as to organization (for an Entered Apprentice can not hold office, and in the United States he is even debarred from the privilege of membership), but not as to numbers ; two Entered Apprentices must therefore be introduced, so that all the branches of the Order may be fully represented ; viz., the three Master Masons, two Fellow Crafts, and two Entered Apprentices, composing the sacred number seven, or perfect lodge. In this view of the case, can the lodge, thus organized or held by five only, open, transact business, and close ? Can five members, should the others all die off or retire from the lodge, hold the warrant, and increase their numbers by balloting for, and admitting, joining members ? If five can hold a warrant, keep it alive, and work under it, why must there be seven to receive it originally ?”

To these questions it was replied, that “ the Warden is not competent to assume the Master’s chair, but must sit by the side or in front of it. The Master rules his lodge in conjunction with his Wardens. And although it is true that five may legally hold a charter and ballot for members, yet the candidate can not be initiated unless seven are present.” We doubt the propriety of pronouncing the Wardens to be assistant officers, for in the authorized formula of opening and closing, they are denominated principal ones.

The opening of the lodge is a ceremony at which it is essentially necessary for all the brethren to assist, in compliance with the express directions of the Master. The lodge being pronounced properly tyled, and the avenues strictly guarded by an officer who never sleeps upon his post, certain ceremonies of unknown antiquity are performed ; the duties of the several officers publicly rehearsed ; and the divine blessing invoked ; after which the lodge is declared open for the despatch of business, and the brethren await in silence the will and pleasure of the Master.

2. *Working up.*—Under the Grand Lodge of England, in cases where the lodge is to be opened in the Third Degree, the Master must beware of the solecism of rushing at once into that step without working up through the two preliminary degrees ; or, more plainly, he can not legally open a lodge in the Second Degree without going through the ceremony of the First, nor in the Third, until he has passed through the other two ; and if a lodge open in the Third is to be resumed in the First, the two superior degrees must be closed gradually and in order before the business of the preliminary degree can be entered on, for it will not be necessary to re-open it. And this law is the result of common sense ; for if a lodge be opened in either

of the superior grades, what becomes of the Entered Apprentices, if any should happen to be present? They can take no part in the proceedings, and must in fact withdraw; because they have no more title to enter the lodge of a Master or Fellow Craft Mason than one of the profane, and ought not to be present during the performance of any portion of the ceremonies.

8. *Ancient Charges to be read*.—Many lodges are in the practice of authorizing the Chaplain to read certain portions of Holy Scripture at the opening of a lodge, which we think a commendable practice, although not enjoined either by the Constitutions or ancient usage. Our transatlantic brethren usually repeat Psalm cxxxiii, but in England it is only necessary to read a portion (a few lines will do) of the Ancient Charges. The Grand Secretary, in a circular to the lodges, written by command of the Grand Master in 1841, says that as "every candidate at his initiation promises to abide by the ancient usages and established customs of the Order, and the Master at his installation solemnly pledges himself on the Book of the Sacred Law to observe and enforce them, it is not only desirable but essentially necessary that all should be conversant with them; it consequently becomes the duty of the Master to cause a portion of the Ancient Charges and Regulations to be read at each meeting of the lodge, and to be explained to the brethren, that they may not be ignorant of matters so important to be known and observed by them, that the integrity and honor of the ancient Craft may be upheld and secured."

4. *Unfolding the Sacred Volume*.—The Holy Bible is said, in the lectures of Masonry, to be dedicated to God, because it is one of his most inestimable gifts to man. It is therefore placed on the pedestal of a lodge as a rule of faith, because the Most High has been pleased to reveal more of his divine will by that holy book than He has by any other means, either by the light of nature, the aid of science, or reason with all its powers. We have no especial directions about the place at which it ought to be unclosed by the Past Master, as the consummation of the ceremony of opening a lodge. Any chapter of any book will be correct, provided it has a direct application to some circumstance connected with the degree under consideration. In the First Degree, Ruth iv.; Gen. xxi., xxii., xxviii.; or 2 Sam. xxiv. will be appropriate. The Second Degree would demand 1 Kings vi.; 2 Chron. iii.; or Judges xxii.; and the Third, 2 Chron. iii., or vi. And it may be added that proper Masonic lessons for any particular service may be selected from Psalms xv., civ., cxxii., or cxxxiii.; 1 Kings v.; 2 Chron. ii., vii., or viii.; Ruth iv. 1—8; Eccles. xii;

Matt. xx. 1—16; John xi. 1—44; 1 Cor. xiii.; 2 Thess. iii. 6—18; and many other places in that storehouse of Truth, which every brother will be able to select without any further prompting.

5. *Reading the Minutes.*—The lodge being declared open for the purposes of business, the Worshipful Master calls on the Secretary to read the minutes of the last lodge, and of any intermediate meeting of the brethren which may have been subsequently convened, in order that they may be put for confirmation. The minute-book contains a general history of the Lodge, and every member has the privilege of inspecting it during the time it is open. It is incumbent on the Secretary to enter every proceeding, whether trifling or important, in this book, as very serious consequences might ensue from the omission.

For instance—if a member gives due notice of withdrawal from the lodge, and the resignation be not recorded, it will, of course, remain unconfirmed, and the unconscious brother, at the end of two or three years, may be called on for subscriptions which have been accumulating during that period, through the culpable neglect of the Secretary. Such an omission would probably originate disputes that might prove discreditable to the lodge and injurious to that individual brother who might not be able at such a distance of time to produce any valid evidence that his resignation had been actually tendered. Indeed, every item of the transaction would be illegal; for the minutes being confessedly irregular, their confirmation would neither alter their character nor invest them with a lawful authority, which in itself is a direct contravention of the first law of justice and equity.

When the minutes have been legally confirmed, any business which was left unfinished or postponed at a previous lodge, naturally claims precedence, and is usually proposed by the Master for consideration, that, according to the ancient charge, “the brethren may finish the work they have begun,” unless other business of a more urgent nature intervenes, such as the balloting for and admission of a candidate who is waiting in the ante-room for that purpose; for initiation being the legitimate work of Masonry, must on no account whatever be postponed; and then the ceremony naturally introduces an exemplification of masonic labor.

WHERE we find a brother indifferent to masonic teachings and precepts, let us charitably conclude that his eyes have not yet been opened to the real signification of Freemasonry.

ABEL C. PEPPER.

RAPIDLY, as the falling leaves in autumn, the fathers are passing away. Those to whom we have been accustomed to look for counsel and direction ; who ministered in the inner Temple, and were the strength and support of the cause in the dark and stormy days,—one after another they are leaving us, and leaving a blank upon our list of living friends :

“ 'Tis sair to weep o'er those we love,
Whom, living, we shall see no more.”

Scarcely a month passes by, that we are not reminded of the grave, and buried friends, and the sad mementos of the departed. A year ago, last May, we met at the Grand Lodge at Indianapolis, three of the survivors of that little company of Craftsmen who met to organize that Grand Lodge in 1817. While at the Grand Chapter of that State, in May last, we met *one* of those three : and then, we were told, the second was ill at home ; while the third had been called hence, and was now silent beneath the sod. Who will be left when again the Grand Lodge of Indiana shall meet ? Col. Abel C. Pepper, of Rising Sun, Indiana, departed this life on the 20th day of March, 1860, in the sixty-seventh year of his age. A warm hearted, good man,—a high-toned gentleman,—a devoted Craftsman has left the ranks of the workmen, and gone up to “receive the rewards of a well-spent life.” A blank is on the roll ; a manly form has gone from among us ; his words of wisdom and encouragement we shall hear no more ; we shall miss him in the company of the brotherhood ; his name will be mentioned, but it will be with that reverence with which we speak of the noble dead ; and we shall think of him as one whom we prized while living and mourn now that “we shall see him no more.”

He was one of the earliest acquaintances we formed in the Grand Lodge of Indiana ; we have met him in all departments of the Temple, in the social circle, and at his own hospitable home,—and in a life now past its meridian we have rarely known a more kind and courteous gentleman, a better man, or a truer friend. In placing on our pages a record of this excellent brother, we avail ourself of the Report made by Bro. Hacker to the Grand Chapter of Indiana, in relation to Bro. Pepper, and copy it in preference to any thing *we can* furnish.

“The Committee to whom was referred so much of the M. E. Grand High Priest’s Address as refers to the death of Companion Abel C. Pepper, P. G. H. P. of this Grand Chapter, would respectfully offer the following, as a slight token of our regard for the memory of our deceased Companion :

“Abel C. Pepper was born in Shenandoah county, Virginia, in the year 1793. With his parents he removed, while young, to Bourbon county, Kentucky, and from thence, in 1812, to the neighborhood of Chillicothe, Ohio.

“The last war with Great Britain breaking out shortly after, Bro. Pepper, though yet in his minority, promptly enlisted at the call of his country, and faithfully served as a soldier until the close of the war. Peace being now restored, Bro. Pepper, in 1816, removed to Rising Sun, Ohio county, Indiana, where on the 20th day of March, 1860, he closed his long and eventful life, in the sixty-seventh year of his age.

“Bro. Pepper in his life possessed those peculiar traits of character which so well fitted him as a leader of those old pioneers who entered this State when it was almost an unbroken wilderness, rescued it from the hands of savages, introduced civilized life, and laid deep and broad the foundations of that liberty and civilization which we as a people are now, and have been for near half a century, enjoying in such an eminent degree.

“Your committee do not deem it necessary to refer to, or even number the many stations he has filled in community, all of which he filled well. Whether as Indian agent in purchasing the title and removing the many tribes of Indians from our now beautiful and highly cultivated State, as legislator, as United States Marshal for the District of Indiana, as Director, on the part of the State, of the old State Bank, as a member of the Constitutional Convention that formed the present Constitution of our State,—in all and in every station, he exemplified that high moral integrity and fitness for the discharge of the responsible duties devolving upon him, that have rendered his name a household word wherever it is known.

“Bro. Pepper was also a Freemason in heart, in life and conversation. He loved it for the very principles it inculcated, they being so nearly allied with the principles he so beautifully exemplified in all his relations in life.

“But your committee feel that the memory of our departed Companion needs no eulogy at their hands. This will be more effectually

accomplished by the many works he performed in a long life spent in the diffusion of those ennobling principles which elevate mankind, and place him so near that high position designed by the Author of his existence.

“Bro. Pepper received the degrees of Ancient Craft Masonry, in Lawrenceburgh Lodge, No. 4, in the year 1816, shortly after he emigrated to this State.

“Immediately on receiving the degrees, he joined in a petition to the Grand Lodge of Kentucky for a dispensation to organize a Lodge at Rising Sun, the place of his residence. The dispensation was granted, and Rising Sun Lodge, No. 6, organized,—Bro. Pepper being elected its first W. Master under the Charter, and continued an active member of it until the day of his death, nearly always filling some important station, and at the time of his death was Senior Warden.

“In December, 1817, he was a delegate from his Lodge in the first Convention that met to organize the Grand Lodge of Indiana. In the first annual session of the Grand Lodge, in September, 1818, he attended as the Representative of Rising Sun Lodge, which at that session received its Charter.

“So early in life did these peculiar traits of character begin to manifest themselves in him which rendered his after life so useful to community, that in the year 1829, he succeeded to the office of Grand Master.

“This it will be remembered was at a time when political anti-masonry, like a pestilential malaria, was sweeping over this fair country, apparently bearing down with its devastating influences all opposition; and who will now say that much of the honor which we enjoy in community, as a Fraternity, is not attributable to that wise and consummate skill with which our deceased brother and his beloved associates managed the affairs of the Grand Lodge during that trying time—conducting it safely through the storms, and succeeding in landing it securely in the affections and confidence of community, where it has so beautifully reposed for the past twenty years.

“Companion Pepper was made a Royal Arch Mason in Cincinnati Chapter, No. 2, on the 29th January, 1821.

“On the 21st day of February, 1846, shortly after the organization of this Grand Chapter, he joined in a petition for a dispensation to organize a Chapter at Rising Sun. The dispensation was granted by the G. H. Priest; and King David's Chapter, No. 6, was organized,—Comp. Pepper became the first High Priest. Here, as in

the Lodge organization, he continued his labors and attachment, nearly always filling some station, until the day of his death.

"Comp. Pepper entered this Grand Chapter, as a delegate from his Chapter, at the annual Grand Communication in May, 1846, and has been connected with the business of the Grand Chapter at nearly every Communication since that time; and all who were present at our last annual Communication doubtless remember what interest he took in the proceedings, how ably he performed his part of the work, and what satisfaction he gave us all by the faithful manner in which he performed the various duties that were assigned him.

"As an evidence of the high esteem in which he has long been held by his Companions, his masonic skill as an experienced workman amongst the Craft, his moral standing in community, and his fitness as a presiding officer, he was at the annual Communication of the Grand Chapter in May, 1847, but one year after he entered the Grand Chapter, elected to the responsible duties of Grand High Priest; re-elected in 1848, '49 and '50; and need we say that no one amongst us has been found who has been able to discharge the important duties of the office with greater honor to himself, or satisfaction to the Fraternity, than did Comp. Pepper during the four years he held that responsible station.

"When Comp. Pepper received the Order of High Priesthood, your committee have been unable to learn; we find his name enrolled as Master of Ceremonies in a Council of High Priests assembled at the City of Indianapolis, on the 26th day of May, 1848: we know, however, that he was ardently attached to that beautiful and sublime Order, he took an active part in the organization of a Council of High Priests for the State, and was Vice President of the same at the time of his death.

"Comp. Pepper was also a Royal and Select Master, but where or when he received those degrees, we have been unable to learn.

"On the 4th of May, 1847, our illustrious Companion received the Order of Christian Knighthood in Cincinnati Encampment, No. 3, Cincinnati, Ohio. In May, 1848, he united with others, and organized Raper Encampment, No. 1, at Indianapolis; and although near a hundred miles from his place of residence, yet Sir Knight Pepper was present and performed to the entire satisfaction of all, the responsible duties of the first Commander of the Encampment.

"Your Committee have thus presented the connection of our M. E. Companion with the Order. In a long life of usefulness he was unusually intelligent and active as a Mason, and was prominent

amongst those who retained their attachment to the Order, unabated to the last. He was a skillful workman and ever ready to impart light to the less illuminated amongst his brethren. But he is gone—a christian warrior has laid aside the sword, folded about him his mantle, and laid himself quietly down to rest. Of his last moments on earth, our M. W. Grand Master says: ‘I knew him well in life; I saw him in the article of death, and heard him express his confidence with reference to the future, as gradually the hopes and attractions of the world faded away, and he seemed to seize with a firmer grasp on those of the future. Assisted by many of his brethren, I performed at his own previously communicated request, the last rites of the Order. He truly lived respected and died regretted. His death was that of the hopeful christian Mason.’ ”

NEVERMORE AND EVERMORE.

Two worlds there are. To one our eyes we strain
 Whose magic joys we shall not see again:
 Bright haze of morning veils its glimmering shore.
 Ah, truly breathed we there
 Intoxicating air—
 Glad were our hearts in that sweet realm of Nevermore.

The lover there drank her delicious breath
 Whose love has yielded since to change or death;
 The mother kissed her child whose days are o'er.
 Alas! too soon have fled
 The irreclaimable dead;
 We see them—visions strange—amid the Nevermore.

The merry song some maidens used to sing—
 The brown, brown hair that once was wont to cling
 To temples long clay-cold—to the very core
 They strike our weary hearts,
 As some vexed memory starts
 From that long faded land—the realms of Nevermore.

It is perpetual summer there. But here
 Sadly we may remember rivers clear
 And harebells quivering on the meadow floor.
 For brighter bells and bluer,
 For tender hearts and truer,
 People that happy land, the realm of Nevermore.

Upon the frontier of this shadowy land,
We, pilgrims of eternal sorrow, stand.
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful? 'Tis the land of Evermore.

Very far off its marble cities seem—
Very far off—beyond our sensual dream—
Its woods unruffled by the wild wind's roar;
Yet does the turbulent surge
Howl on its very verge,
One moment—and we breathe within the Evermore.

They whom we loved and lost so long ago
Dwell in those cities, far from mortal woe—
Haunt those fresh woodlands, whence sweet carolings soar:
Eternal peace have they:
God wipes their tears away:
They drink that river of life which flows for Evermore.

Thither we hasten through these regions dim,
But lo, the wide wings of the Seraphim
Shine in the sunset! On that joyous shore
Our lightened hearts shall know
The life of long ago:
The sorrow burdened past shall fade for Evermore.

Dublin University Magazine.

FREEMASONS AND INDUSTRY.

BY THE EDITOR.

THERE is no more objectionable trait in the character of any man, and more especially a Mason, than idleness. Masonry teaches industry by the most impressive monitions, and by arguments drawn from nature and revelation both. "He that will not work, neither shall he eat," is a solemn declaration recorded upon our "spiritual trestle-board." And we are repeatedly warned against being "drones in the hive of nature," thus violating a law which the Grand Architect of the Universe has impressed upon *all* his works. From the insect

to the animal ; from animals to men ; from men up to angels—all are busy, if they are meeting the ends and aims of their being.

It has been well said that industry is devotion—worship, and it is, for industry is an acceptable offering to the Creator. It is a crime to be idle—lazy—indolent. If God has given faculties and powers capable of exertion, he did not design they should remain dormant—unused—unprofitable ; and it is an offense against his law to waste energies capable of important results. Your hands were given for labor, your mind for thought ; shall the designs of Providence be thwarted by making no use of these instrumentalities ?

How often do Brethren say,—“ I have no time to do this ! ” And yet if they would but economize time—husband it as they would gold, and see that every hour was devoted to some useful purpose, they would find time for every thing that one man should accomplish in life. How many hours are wasted in listlessness—in “ passing time away ! ” Yes, *wasting* that which mountains of gold can not purchase, and which the Creator has given for wise and useful ends ; and which, when once lost, can never be regained. Is not this a crime—downright wickedness ?

Industry is pleasure—health—fortune—life—acceptable worship. A man is much happier when at work, than he can possibly be in idleness. His health is better, for body and mind both require activity that their functions may be preserved in a healthy tone. The arm loses its strength if it is not used : the mind never attains vigor if it be not trained to activity. Fortune, too, comes by industry, for thus only can a competence be honestly secured ; and he who does not labor for what he gets, has a doubtful claim to it. It may be said of the *idle*, as it is of the wicked, “ they shall not live out half their days ; ” for it is an indisputable law of our nature that activity promotes health and prolongs life. It is worship, too, *acceptable* worship, for it is that which the Creator requires of us. Read the following lines, Brother, and then tell us what you think of labor : fair fingers originally traced these stanzas, and they are worthy of thought and careful consideration. Read, *will you ?*

“ Pause not to dream of the future before us ;
 Pause not to weep the wild cares that come o'er us ;
 Mark how creation's deep musical chorus,
 Unintermitting, goes up into heaven !
 Never the ocean wave falters in flowing ;
 Never the little seed stops in its growing ;
 More and more richly the rose heart keeps glowing,
 Till from its nourishing stem it is riven.

- “ ‘ Labor is worship ! ’ the robin is singing ;
 ‘ Labor is worship ! ’ the wild bee is ringing ;
 Listen ! that eloquent whisper upspringing,
 Speaks to thy soul from our nature’s great heart.
 From the dark cloud flows the life-giving shower ;
 From the rough sod blows the soft breathing flower ;
 From the small insect the rich coral bower ;
 Only man, in the plan, shrinks from his part.
- “ Labor is life !—’tis the still water falleth ;
 Idleness ever despaireth, bewalleth ;
 Keep the watch wound, for the dark night assaileth ;
 Flowers droop and die in the stillness of noon.
 Labor is glory !—the flying cloud lightens ;
 Only the waving wing changes and brightens ;
 Idle hearts only the dark future frightens ;
 Play the sweet keys, would’st thou keep them in tune.
- “ Labor is rest ;—from the sorrows that greet us ;
 Rest from all petty vexations that meet us ;
 Rest from sin promptings that ever entreat us ;
 Rest from world syrens, that lure us to ill.
 Work—and pure slumbers shall wait on thy pillow ;
 Work—thou shalt ride over care’s coming billow ;
 Lie not down weary ’neath woe’s weeping willow ;
 Work with a stout heart and resolute will.
- “ Droop not, though shame, sin, and anguish are round thee ;
 Bravely fling off the cold chain that hath bound thee ;
 Look to yon pure heaven, smiling beyond thee ;
 Rest not content in thy darkness, or clod :
 Work for some good—be it ever so slowly ;
 Cherish some flower—be it ever so lowly ;
 Labor, true labor, is noble and holy ;
 Let labor follow thy prayers to God.”

It is hardly necessary to add any thing to the above, especially to those who are not incorrigibly indolent. It is hoped that brethren will feel the responsibility of their profession as Freemasons, by exemplifying its teachings in their practice. An industrious man, who *wastes* no time, will be able to do all the work assigned him, and yet have leisure to meet his Lodge to discharge his duties there. Remember,—a lazy man will never make a useful or respectable Mason.

THE SOUND of the Master’s gavel reminds each brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance amongst us must remember the saying “ knock and it shall be opened unto you.” It is only then we can enter properly.—*Gadiche*.

NORTH AMERICAN MASONIC CONGRESS.

It will be remembered that at the meeting of the G. G. Bodies at Chicago, last summer, initiatory steps were taken to organize a Masonic Congress, to be constituted by Delegates from the several Grand Lodges of this country. The plan was conceived by men who have an ambition to figure in such Bodies, but who could urge no substantial reason for such an organization. We have two national Bodies now, both of which are entirely useless, to say the least, except to show off certain distinguished Masons. It will be well for the Order, if we have no more such.

The Grand Lodge of Ohio, meeting soon after the project was inaugurated, placed the seal of its condemnation upon the movement at once. Other Grand Lodges have followed, some condemning and a few approving it. The plan of a National Grand Lodge was suggested a half century ago; and within the last 30 or 40 years has been frequently canvassed,—Ohio and Kentucky always opposing it, and *still* oppose it.

Bro. W. P. Mellen, the talented Grand Master of Mississippi, in his late annual address to the Grand Lodge of that State, took strong grounds against this new project. The subject was referred to an able Committee, who made the following sensible report, and proposed the Resolution—which was adopted. We invite the special attention of our readers to this report.

“Your Committee to whom was referred so much of the Most Worshipful Grand Master’s address as relates to the formation of a ‘North American Masonic Congress,’ submit the following report :

“The objects of such a contemplated Masonic Congress as set forth in the proceedings of a Masonic Convention, held in the city of Chicago, on the 13th and 14th of September, 1859, ‘to form a closer union and increase of harmony among the Grand Lodges of America—to secure and cultivate fraternal relations with the Grand Lodges of the world—to extend our knowledge of the history, work, symbolism, philosophy and jurisprudence of Craft Masonry; in order that questions of law and jurisdiction may be equitably and permanently adjusted, that all agitated questions of general masonic interest may be considered and determined for the general *benefit* of Masonry.’

"Your Committee have examined, specifically, the objects for the formation of a 'North American Congress,' and submit that each and every of them can be as well maintained without the aid of a Masonic Congress, as with it.

"How could a closer union exist between Masons in a Congress, than already subsists between the Grand Lodges, and by virtue of common obligations; and instead of greater harmony prevailing in such a Congress, in the opinion of your Committee, such an Association would be fruitful of discord and produce 'confusion among the Craft.'

"The Grand Lodge of Mississippi can as well hold correspondence with the Grand Lodges of the world, as could this Masonic Congress, if such intercourse should be deemed advisable for the best interests of Masonry. Our knowledge of the history, work, symbolism, philosophy and jurisprudence of Masonry, could be as successfully, and certainly far more cheaply, extended in our own Grand Lodge, by the establishment and maintenance of Masonic Journals and periodicals, and the universal distribution of them among the Craft, than in a triennial Congress of three Masons of this Grand Body, meeting a similar number of the other Grand Lodges of North America, at some point, and there delivering learned essays, and making eloquent speeches that never would reach one member of the Fraternity out of a hundred. The further purpose of the Congress is to settle agitated questions of Masonic law and jurisdiction. The question naturally suggests itself, could these adjudicated points of difference remain settled after the Congress determined them. There is no provision in any of the Articles of Association making this Masonic Congress the supreme and final arbiter between contending parties, and therefore its arbitrament would have to be concurred and acquiesced in by the Grand Lodges composing it.

"There is no necessity, in the opinion of your Committee, for the creation of a General American Masonic Congress. All that can be accomplished of any value to the Craft, by such an organization, can be as readily attained through the correspondence of this Grand Lodge, with the other Grand Lodges of America and the world, and through the masonic journals of the country, at far less cost to the Craft, and without the surrender of the sovereignty of this Grand body. Such an advisory body as the Chicago Convention recommend, without power to enforce its decisions of disputed points, is useless, and with power, it would be dangerous. The cost of holding this triennial Congress of Masons could not fall short of fifteen thou-

sand dollars. It is proposed that each Grand Lodge shall send three delegates, and their mileage and per diem could scarcely be less than one hundred and fifty dollars each, which would make four hundred and fifty, and add to that fifty dollars more for contingencies, and we have the sum of five hundred dollars expended, for what? To enable three brethren to visit some city of North America, and display their masonic learning in elaborate essays, and the production of speculative theories having no practical application to the simplicity of our benevolent principles, or the humility of our beautiful morality. In the opinion of your Committee, the creation of such a Congress would have a prejudicial effect upon Masonry by inducing the belief that our purpose was to accumulate power and influence for the purpose of controlling the destinies of the country. And such an innovation upon the principles of Freemasonry as the establishment of a 'Masonic Congress' would justly subject the Fraternity to such a charge. A potential objection to the Masonic Congress, with the Committee, arises from the consideration that classes and sects would necessarily arise out of such an organization. Only the few could ever hope to represent the Grand Lodge in the Masonic Congress; the many Craftsmen upon whom our noble Institution rests for support, would be denied that equality which all claim who stand upon a common level.

"This Grand Lodge has no authority, in the opinion of the Committee, to create, or assist in creating, a Masonic Congress, who, in the exercise of latitudinarian and general powers, might add to, or take from, the body of Masonry, and in their supposed wisdom change the landmarks of the Order, and unsettle that which has been regarded as settled beyond controversy.

"Your Committee can see no reason why the Grand Lodge of Mississippi, at this time, should change her well-defined position upon this question, to form an entangling alliance with those whom even brotherly love might not restrain in a wild and false philanthropy which ever threatens the destruction of our political government. The proposed Masonic Congress is without 'body and soul' in its present skeleton presentation; but organized, and it will assume to exercise powers which at first, deemed unimportant and non-essential, or of doubtful propriety, will be acquiesced in by the Grand Lodges; and afterwards by small and gradual accretions of undelegated powers will become an overshadowing influence, and determine for *us* who shall be *our brethren*. The history and tendency of power is that of assumption and aggression, and we can not better accomplish the

common *destiny* of our beloved brotherhood, than by opposing resistance to *doubtful beginnings*.

"The maintenance of our existing organizations depends upon our adherence to the *pure* and *simple* principles of the Craft, without new complications of doubtful and experimental propriety.

"Under our present venerated system, the Fraternity has prospered and grown, until there is no opposing voice to our onward march, and hostility to our comprehensive benevolence is nowhere known or avowed. Under these flattering auspices, it becomes as well to act with discretion and wisdom in adopting any doubtful alliances which might result in the forfeiture of an unbounded prosperity and wide extended usefulness.

"Your Committee, therefore, recommend the adoption of the following resolution :

"*Resolved*, That the further consideration of a North American Congress be indefinitely postponed.

Respectfully submitted,

J. M. THOMSON, *Chairman*."

A WORD ABOUT RITUALS.

BRO. MOORE :—It was said by a wise man of old, that "for every thing there is a time and season ;" and these times come and go like the waxing and waning moon. Every now and then certain themes loom up in the masonic world, until they absorb almost every thing else, and nothing can be thought of, or talked of, or written of, but the prominent *ism*. This "one idea" maintains its ascendancy until it palls upon every appetite, and all become tired of hearing about it, or reading about it. Those who aspire to give tone to public sentiment at last find their labors fruitless, and turn to some other hobby to win renown and link their names with some great movement or (fancied) reform, to go down to immortality together. They ride this to death, also, conclude they have "missed the mark," and then commence search after another startling theory.

Among aspiring masonic writers, and *would* be authoritative teachers, we have had I know not how many "one idea's" in the last few years. "Masonic History," accredited and certain, now claims the entire attention : then "Masonic Jurisprudence" rises

above the horizon, and every thing is forsaken to give chase to that, until "prudence" is forgotten and "Juris" is metamorphosed into visions and dreams. Then we have a season of relaxation, and writers revel for a while in the fairy realms of "light literature," dance polkas in a "Triangle," or go on a pic-nic among the "lights and shadows" of unimagined memories. A brief calm succeeds, and then a "celebrated light in Masonry" breaks through the rifted clouds, and you see "Rituals"—"Webb"—"work"—"my work," &c., written in glowing letters on the back ground. The startled Craft look aghast at this new outbreak, and wonder at the mighty genius which has made the astounding discovery that we have all been wrong for the last forty odd years—wandering in the mazes of ignorance and groping in the dark, while such brilliant luminaries were holding in abeyance a light which might have guided us to accuracy, uniformity, and certainty. Truly this is a wonderful world, and if it is not set in a flame by sparks emitted from the fires of genius, it will be because there are no combustible materials to be ignited.

The last—the present hobby—is "work." We hear of but little else: from the green mountains of Vermont to the flower-enamelled prairies beyond the Father of Waters, but one theme absorbs the attention of the Craft; and that theme is—"the work!" Authors write about it; orators lecture on it; present and past Grand officers dwell upon it; the fathers speak of it with a tremor on their lips and tears in their eyes; "custodians" quarrel over it, and masonic philosophers, dealers in mystic ceremonies, and dispensers of "light," travel far and near to proclaim their resurrected knowledge! Like the pious old Dutchman in Pickaway county, Ohio, when the lightning struck the electioneering "pole" which had been erected before his door in 1840, and sent it in splinters to the four winds, we may well exclaim—"great times, these,—great times!"

I don't know, Bro. Moore, whether *you* have been caught in the whirlpool of any of these "isms" or not,* but you will permit an old subscriber to the *Review*—perhaps the oldest of your subscribers (for I have been a constant reader of it for nearly fifteen years,) to speak as he lists of these periodical spasms. I fear we have too many teachers—without knowledge, and wise men—destitute of wisdom: men who are more anxious to be great than useful; and would rather ignorance should prevail, than that *their* theories should not be taken

* We are a little too old for that.—ED. REVIEW.

for historic fact and verbal accuracy. I commend the honest searcher after truth, and applaud the diligent student in the Temple of Masonry ; but egotism and dogmatism I have little respect for.

A uniformity in the Rituals of Masonry is very desirable, if it could be attained ; but the hope of bringing about such a state of things is perfectly chimerical. Every sensible Mason, if he has made himself acquainted with the facts, knows the Rituals have not been uniform for more than a century past. There is a material difference in the work as practiced in England, Ireland, and Scotland ; and there are no two States in America where the work is just alike. Even Pennsylvania and New York, two of the oldest jurisdictions in the country, and adjoining each other, are entirely dissimilar in their mode of work. The individual lodges in any one of the States, even in the same town or city, do not work alike. The essentials of Masonry—the landmarks—are alike every where, and thus a brother can easily make himself known. The reason of this diversity is entirely obvious. One hundred and fifty years ago, the rituals embraced but little *except* the landmarks ; the remainder is at best but mere verbiage, which has been added since by persons who were ambitious to enlarge and exemplify ; and while each leading crusader in this department has adopted such language as suited his own fancy, the result has been a variety in the form of words, and in the quantity of words. This is the case every where—in different lodges, States, and Nations.

I concede that by a systematic course, adopted by a Grand Lodge with unanimity, and persevered in for a long course of years, an approximation to uniformity might be attained in that one State ; but what a Quixotic enterprise it would be to attempt to induce every Grand Lodge in America to adopt the *same rituals precisely*, and then the same system to introduce them into every lodge ; and then to persevere in both for fifteen or twenty years until all would work alike—even if it could be accomplished in that time. But the members of Grand Lodges change almost every year ; and it is idle to expect the members to think alike in this particular, or that succeeding members will not change or alter the plan adopted by their predecessors. It is too much to ask—too much to expect. If one half of the verbiage now used were omitted, the hope of an approach to uniformity might be entertained ; and I am inclined to think the best service that influential members can render the Order would be an effort looking to that end. Certain it is there can be no hope of uniformity without this.

But, brethren tell us they have "the old work." *How old?* Twenty—fifty—one hundred years old? The work has certainly been in a process of change every year for the last hundred or more; now at what particular period of all that time will you take up the work and call it "old?" And because it is fifty or one hundred years old,—shall *that* be the reason for its adoption? Does age sanctify error? You may go back and stop at any point in the last hundred and thirty years, and you will find the work differing from what had been previously used. If so, then a *change* had taken place, and the new work was not that which had been used before. What becomes, then, of the boasted "*old work*," and "*ancient work*?"

Others tell us, "we have the Webb work." Well, suppose you have,—that is not "the old work," for there was work practiced before Webb was born,—his most ardent friends conceding that his work differs from that of his predecessors. If we want to get "old" work, let us go to Philadelphia, and we shall there find the system in use before Webb was initiated. If there be merit in age, then get the oldest by all means. But "Webb changed the work, and improved it." Did he? Then his is not the "old" work. If he changed the landmarks he did what no Mason ought to do; if it was only the verbiage that he changed, then it was only the non-essentials, and others may select as good language to be used as Webb did. I admit, however, that the work which Webb used, *so far as we know what it was*, had the merit of being smooth and appropriate; but whether it was any better than that in use before he was born is problematical. Language and forms of expression that were entirely appropriate in the middle of the last century, had become obsolete when Webb was laboring in the Temple; and, in all probability, the language he used will be regarded in the same way at the close of the present century. If to adopt a uniform set of words and phrases, is to secure uniformity of work, it is what never has been and never will be done; and, indeed, is not desirable,—for language *will* change in passing years, and possibly be improved also. The effort should be to cut off—retrench—throw away mere words, and reduce the amount of verbiage used until you get back to the simplicity of the days of Anderson and Desaguliers: then we may hope for uniformity.

But I question whether *any* of these recent teachers have Webb's work: nay, I *don't believe* any of them has it. One man in Vermont says *he* has the work which Webb practiced, exactly; another man in Kentucky says he has it, word for word; and yet these two men

differ in working. Another man in Ohio says *he* has Webb's work; and he differs from both the others. An old brother in Iowa says *he* has it; and though he differs slightly in language from all the rest, the presumption is that *he* is as near to Webb as any of them. I don't believe any of them have Webb's work—*exactly*; and they must excuse me for not believing such statements. Doubtless they think they have; but when I hear one say that any one differing from *him* in language or letter, or any particular, in just so far he differs from Webb, I conclude that he is either exceedingly credulous himself, or believes me to be. No man living has the work of Webb, *exactly*: many have it *substantially*—near enough for all practical purposes; and that is all that can be hoped for or desired.

I venture, in conclusion, to suggest to Grand Lodges that, the matter of work should be kept in their own hands, and under their own control;—that strangers from other jurisdictions are not the most suitable teachers, and none should be allowed without a special permit from the Grand Master or Grand Lodge. But they may not thank me for my suggestion; nor the traveling teachers either, so I forbear.

PAST MASTER.

FARM COTTAGE, JUNE, 1860.

THOMAS DUNKERLEY.

ONE of the most zealous and influential Craftsmen in England, in the last century, was the distinguished brother whose name heads this article. He was one of the most influential ritualists of the day, and modeled the Lectures in the English lodges so as to leave the impress of his own genius upon them,—though they were subsequently modified by the gifted Preston. His life, too, was as chequered as his history was romantic, and it is to be regretted there is not left a well-written biography of this singular and gifted Mason. From an old English work in our possession, we take the following sketch: the full particulars relative to his paternity were written by himself, and published in the Freemason's Magazine for February, 1796, and in some of the earlier volumes of that work.

"The annals of Masonry do not probably furnish a character of deeper interest than the brother now brought under the consideration of our readers. Death aids the historian: after years have passed

away, doubts and mixed thoughts alike yield to the sense of justice; and, after half a century has closed the tomb of the departed, the reader is enabled to arrive at the truth, which at the time was obscured equally by the partial praise of the friend, as by the injustice of the opponent. Bro. Dunkerley's motto, "*Fato non merito*," was peculiarly applicable to his uncertain fortunes.

"He was Provincial Grand Master for the Masonic provinces of Bristol, Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent, in addition to these districts, for Kent, Nottingham, Surrey, Suffolk, Sussex, and Warwick; also Most Eminent Grand Master of Knights of Rosa Crucis, Templars, Kadosh, &c. He was also appointed Past Senior Grand Warden. The extent of Masonic surface over which his influence ranged, may be taken as a proof of the great confidence placed in him by his royal patrons—the Prince of Wales, the Grand Master; the Duke of Clarence, the Patron of the Holy Royal Arch; and Prince Edward, the Patron of Masonic Knights Templar.

"It may be that, in past times, there was probably some difficulty in finding men estimable for their Masonic qualifications, and imbued with sufficient emulation to devote themselves to the practice and discipline of the Order: this may account for the number of Brother Dunkerley's appointments. To the character of the well-bred gentleman, possessed of powerful mental abilities, he united a knowledge of the belles-lettres, an acquaintance with scientific and philosophical researches, and that well-grounded comprehension of religion and moral principle which is the surest protection against infidelity. But were we to record his general virtues, we should extend this article to an inconvenient length.

"He was born October 23d, 1724, and at ten years of age he entered the navy, and continued in the service for twenty-six years, having obtained the commendation and friendship of the admirals and captains under whom he served. But, as he had no parliamentary interest, he was not fortunate enough to procure a command—we believe he attained no higher rank than that of gunner. In 1760, on his return from the siege of Quebec, an event happened that placed him in a new and extraordinary light. A lady, receiving the sacrament on her death-bed, made a declaration, by which it appeared that Mr. Dunkerley owed his birth to the first personage in the kingdom, to whom he bore a strong resemblance. King George the Second, however, died soon after this disclosure, without knowing that such a person existed.

"In 1767, his case was laid before the young King, George the Third, who made a provision for him. He was allowed a stipend of £100 a year, which was ultimately raised to £800, with apartments in Hampton Court Palace. The correspondence on this occasion is highly interesting. Bro. Dunkerley's statement of his own case is touching and unaffected.*

"In 1770 he became a student at law, and was called to the bar; but, being fond of active life, and an invasion being threatened, he accepted a commission in the South Hants Militia, which he retained but a few years. He married in early life, a lady somewhat older than himself, with whom he lived most happily; and he commemorated the truth of this, when, after having laid the foundation stone of a new church at Southampton, in 1792, he jocularly observed, 'That, if the structure were completed by the time he had completed fifty years in wedlock, he should think himself justified in following the practice of some nations he had traveled in, viz., that of keeping a jubilee year, and in that case handsel the new church by being re-married in it.'

"Bro. Dunkerley assumed the arms of his royal father, across which the bar of bastardy was borne, and on his books appears the name of "FITZ-GEORGE," with the motto "*Fato non merito.*" He was generous and hospitable to a fault; he gave masonic parties very frequently at Hampton Court, and was a constant attendant on all public meetings and festivals of the Craft; and the poor and needy brother never applied to him in vain. The numerous claims on his time in so many provinces, were so costly for his means, that it will not be wondered at, that he was himself always comparatively poor.

"His style of speaking was fluent and chaste; his subject matter always good and effective, often elegant. Preston styled him 'The great luminary of Masonry.' Among his addresses, those delivered by him at Marlborough, on the 11th of September, 1769, at which many ladies were present, and 'The Light and Truth of Masonry explained,' at Plymouth, in April, 1757, are among the best specimens of his oratorical powers.

"In the year 1794, Bro. Dunkerley, then Grand Master of Knights Templars in England, addressed a letter to the Chapter of that confraternity, suggesting their enrollment as 'Prince Edward's Volunteers,' and placing themselves under the command of the officers of

* See London Freemasons' Magazine, vol. vi., p. 96.

such military corps as were in their neighborhood. The letter caused much attention, but, we believe, was not acted on. His chronological sketch of the Order of Knights Templars is deserving of attention;* and his letters to the Earl of Chesterfield, describing the places he visited, convey much information as well as amusement; nor was his muse defective, he wrote several Masonic songs that were much appreciated. He died at Portsmouth, in the year 1795, aged 71.

"Alas, for human nature! Bro. Dunkerley's Masonic example was lost on his son, whose follies embittered the last years of his existence. Extravagance straitened his means—disorderly conduct afflicted the mind, of the fond, unhappy parent. Every means were tried, ineffectually, to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. Being a Mason, he was ever besieging lodges and individuals. At last he became a bricklayer's laborer, and was seen carrying a hod on his shoulder ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and *the grandson of a king died in a cellar in St. Giles's.*"

IS IT A LODGE?

WISCOTTA, Iowa, July 3d, 1860.

BRO. MOORE :—I address a few lines to you for masonic information, how to proceed when a Dispensation has expired and has been sent to the Grand Lodge. Have we any right to hold a regular meeting after that Dispensation has been sent off before it expires or not? Also, suppose the Charter does not get here before the next regular meeting, and we know it is granted, have we a right to work without its being present? As I am desirous of getting said information, please give it through the columns of the REVIEW. Further, should Lodges elect their officers when a Dispensation expires, on getting a Charter, before or after getting a Charter?

A READER OF THE REVIEW.

We don't like to decide questions that *should* be proposed to the Grand Master of the jurisdiction in which the inquirer resides; but we will give this brother *general* information. If he has been a

* See London Freemasons' Magazine, vol. III., p. 119.

“reader of the REVIEW,” for any length of time, he must have been quite inattentive to its lessons, or he would not have asked these questions.

When a Dispensation has been returned to the Grand Lodge, asking for a Charter, the Dispensation is dead: its vitality ceases, by limitation, at the meeting of that Body. The lodge must then *cease work entirely*, until the Dispensation has been renewed and *returned to the possession of the Master*, or a Charter has been granted. But after the Charter has been granted, the Lodge can not meet for work or business, *as a lodge*, until the Grand Master, or some P. M. appointed by him, convenes the members, organizes the lodge, and installs the officers. The Charter must be there, present, and the lodge instituted and installed *before it becomes a lodge*. It matters not how many “stated meetings” come and go; the lodge can have no “stated” or other meetings so long as it does not yet exist.

A word of advice: all such queries should be proposed to the Grand Master, and his instructions fully observed: and this for the most obvious reasons.

ED. REVIEW.

THE TEMPLE.

THOUGH Solomon's Temple, they tell us of old,
 Excelled in its marbles, its cedars and gold—
 Its altar of incense, its table of bread—
 Its ark, where the Light of its Presence was shed,—
 A far nobler temple each Mason may raise,
 In wisdom and strength to endure thro' all days;
 Of which Israel's proud pile was the type and the plan,—
 And this temple so stately, so perfect—is Man.

How more precious than gold are honor and truth;
 With these let him build in the days of his youth.
 Its Light of the Presence—sweet peace may be there;
 Its altar of incense—humility's prayer;
 Its table of shew-bread—his gifts to the poor:
 A temple thus built, thro' all time shall endure;
 And to perfect the shrine, though no gems form a part,
 The bright “Holy of Holies” be found in his heart.

WAS SWEDENBORG A MASON?

BRO. MOORE:—The above query appeared in a recent number of the *New Church Herald*, a Swedenborgian Journal. A writer in a subsequent number of the paper answers the query in the affirmative, and bases his reasons upon the account given of Swedenborg and his rite in "*Clavel's Histoire Pittoresque de la Franc-Maçonnerie.*" I have always thought Swedenborg was a Freemason, and yet I scarcely knew why I came to think so; but since the appearance of the above query, I have taken some little trouble to examine the subject, and I am now thoroughly convinced that he was a Freemason, and it is scarcely necessary to add that I believe he was well skilled in its mysteries. Such a mind as Swedenborg's was well calculated to appreciate and understand the most occult mysteries of the cabala of Masonry. All the continental masonic writers who speak of Swedenborg, invariably allude to him as having been an initiate, and a celebrated reformer of the Order.

In the "*Esprit de Dogme de la Franche-Maçonnerie,*" the writer says: "Swedenborg introduced a new Masonry and a religious reform into England." In another place he says, "One of the most illustrious reformers of the Masonic Rites was the learned Swedenborg, he made some profound researches in the mysteries of Freemasonry, and believed that their doctrine was of the highest antiquity, and that it emanated from the early Egyptians, Persians, Magies, Jews and Greeks." Swedenborg was also the head of a new religious sect, reforming the religion of the Church of Rome.

"His reform met with the most brilliant success in Germany and England, where there are cities containing four or five thousand of his followers. To this end he wrote his *Celestial Jerusalem*, or his *Spiritual World*. He mingled with his reform many purely masonic doctrines. It was from Swedenborg that Martin Pascal took his idea of the *Elus Coens*, which treats of biblical and christian Theosophy, and which has spread throughout the larger cities of Germany."

Ragon, in his "*Orthodoxie Maconnique,*" speaks of Swedenborg as being a great masonic reformer, and the founder of a rite which bears his name. I am somewhat skeptical as to believing that Swedenborg was the originator of the Rite which bears his name. I think, however, that the doctrines of the grades of which it is composed were mainly, if not entirely, founded upon his theological

netions ; and hence it took the name of the Rite of Swedenborg, and not because he was the institutor of it.

The Rite consisted of six degrees, as follows :

1. Apprentice. 2. Fellow Craft. 3. Master Theosophyte.
4. Illuminated Theosophyte. 5. Blue Brother. 6. Red Brother.

The system has nearly if not quite fallen into disuse.

Dr. Oliver says, " In 1767, one Chartannier made an attempt to introduce the system of Swedenborg, or rather a modification and extension of it into this country (England) without success."*

Ragon gives a short resume of Swedenborg's system as modified and extended by Martin Pascal under the name " Elus Coens, or Elected Priests.†

According to his arrangement the rite consisted of eight degrees, divided into two temples, as follows :

- 1st Temple : — 1. Apprentice. 2. Fellow Craft. 3. Master.
4. Elect.

- 2d Temple : — 5. Fellow Craft Priest. 6. Master Priest.
7. Grand Architect and Knight Commander. 8. Kadosh.

The doctrines of the first Temple related to the creation of man, his disobedience, and his punishment and his sufferings in body and mind, all of which is really represented in his initiation.

In the mysteries of his initiation it is said that the candidate by a new, holy, and exemplary life, is restored to his primitive dignity, and that by useful labors he has recovered his primitive rights, then he approaches his Creator by a new speculative life, animated by the divine breath, he is initiated as an Elected Cohen (Priest) and in the lectures he receives valuable instructions in the occult sciences, which makes him familiar with the secrets of nature, chemistry, ontology and astronomy. At the time of his admission, circles are traced upon the Master's carpet, representing the universal planetary system with the sun in the centre.

From this short sketch it can be easily seen that the grades are deeply philosophical, and that it would require candidates of a very high order of intellect to fully appreciate the philosophical subtleties contained in the rituals.

It was a common practice on the continent during the last century, for the founders of new religious or political systems to borrow the cloak of Freemasonry, and to clothe their favorite theories in this garb, the better to secure followers, and also to divert attention from

* Historical Landmarks, vol. II., p. 55.

† Orthodoxie Maconnique, p. 257.

their real object. Thus any new doctrine in religion or politics would be dressed up in the shape of a series of rituals or grades, with catechism, doctrines, &c., &c., and dubbed a masonic rite, varying in the number of its degrees, according to the taste of its founder, from three to as high as ninety. It is probable that this was the origin of the Swedenborg Rite, and that it was instituted by his followers for the purpose of propagating his particular philosophical and religious dogmas.

It is a well known fact, that there is a wonderful similarity in many of the dogmas of Swedenborg and Freemasonry, and that the science of correspondence enters largely into the the mechanism and esoteric scheme of Freemasonry. This all goes to prove clearly that Swedenborg was a Mason, and well skilled in the Craft.

E. T. C.

THE RAISING OF THE BEAUSEANT.

(Written and recited at a Festival of the Knights Templars of the Metropolitan Priory of Scotland. By Bro. WM. E. ARTHUR.)

FLING out the Temple banner as of old !
 Age hath not stained the whiteness of its fold,
 Nor marred the ruddy cross, Salvation's sign.
 Once more we lift the sacred standard up—
 Companions, fill the cup—
 We pledge the Beauseant in this sparkling wine !

Oh ! what a valiant host have fought and bled
 Beneath that banner to the wind outspread,
 Since first it moved against the infidel !
 Who knows not how it waved on Salem's towers,
 When Acre, Ramla, Nazareth were ours,
 And at Tiberias fell ?

Fell with the Knights who bore it to the field,
 When foulest treason broke the Christian shield,
 And bade the Turkish crescent-sign advance !—
 Fell but to rise again with triple pride,
 When, bounding o'er the tide,
 The armies came of England and of France !
 And who is he, the leader of that band,
 Who first sets foot upon the Holy Land ?

Move on, unrival'd champion that thou art!
 Shout, Brethren, shout! aloft your banners fling—
 'Tis he, the Christian's hope, the island King—
 Richard, the Lion heart!

Then Acre fell—the Moslem foe went back,
 And still our Brethren followed on their track;
 And ever in the van of battle flew
 The sacred Beauseant, like a meteor star
 Shedding its wrath afar
 Upon the foul and unbelieving crew.

Unvanquish'd still,—till fraud, not force, combined
 With basest envy in a despot's mind,
 Dragged from its staff that glorious emblem down,
 And poured, like water, forth the guiltless blood,
 When Jacques Molay, the valiant and the good,
 Received his martyr-crown.

Then perish'd all—Yet no; on Scottish ground
 Some remnant of the Templars still was found,
 Whom even treason did not dare to quell.
 Walter de Clifton! honored be thy name!
 Who, braving death and shame,
 Didst vindicate thine Order's truth so well.

Years passed away, ere yet the warring world
 Beheld again the Templar's flag unfurled,
 But England saw the Rosy Cross return
 Once more to light, and scattering dismay
 Within their ranks upon that glorious day
 When Bruce won Bannockburn!

Then raise it up, Companions, once again,
 Though now it wave not on the battle-plain;
 True hearts are here to guard its spotless fold,
 Forever honored be the Templar's name,
 Forever dear their fame—
 Fling out the Beauseant banner as of old!

RESURRECTION.—A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner, by a symbolic ceremony of great impressiveness, the same sublime truths are made to constitute the end and aim of Freemasonry in the third degree, or, as it has been called by Hutchinson, "the Master's order."

“DO DOGS REASON?”

A MORAL DRAWN FROM “PETER’S” CONDUCT.

BRO. MOORE :—I was much amused, and, I trust, instructed and profited, in reading a short scrap in the “*Pocket*” department of your excellent journal of Dec., 1859, with the above heading. It is not my purpose in the present article to trouble you or your *host* of readers with a learned and labored disquisition on the natural instinct of animals, or to point out the relative sagacity of the dog and other members of the brute creation ; but to call attention to the impulses of that nobler animal, of the genus *homo*, and to institute a comparison between *his* conduct and that of the interesting subject of the narrative above referred to,—deducing such practical lessons from the ground traveled over, as may serve for the guidance and instruction of those brethren of our beloved Order who may be liable to the “*soft impeachment*” herein contained.

In the first place, it is said of Bro. Bierce’s dog—for this worthy brother is its owner—that he followed his master, who was also Master of Akron lodge, whenever he attended its meetings, and “took his station behind the Master’s chair, where *he remained till the close of the lodge.*” Now, from the fact of the dog being allowed to remain so long in the lodge-room, it is reasonably inferable that he observed decorum, and maintained his dignity with all the canine gravity and propriety of which he was capable. Can as much be said of the members of our time-honored fraternity ? On the contrary, is it not true of a large number of them, that, when the *gavel* summons them to labor, they, like truant school-boys, are rather tardy in obeying the Master’s call, and instead of cheerfully setting about their proper work, are busily engaged, as members of “private committees,” in discussing matters entirely foreign to the business in hand ?

But it is said of this model dog that *whenever* his master attended, *he* (the dog) did also. How very different in this respect is the course pursued by many brethren of the “mystic tie !” and while they expect the Master of the lodge to be present at *all* of its meetings, and think it strange, and perhaps complain when he is *not*, how often is it the case that many habitually absent themselves from the lodge-room for some trivial excuse, instead of cheering by their presence, the W. M. in his arduous and responsible duties !

Again, this dog, whose example is so worthy of imitation, remain-

ed till the close of the lodge. I would that I could say the same of *all* the members of the various lodges which I have the pleasure of being acquainted with. Indeed, this annoyance, instead of diminishing, appears to be on the increase; and especially is it manifested when the lodge is called from labor to refreshment, preparatory to conferring the degrees of E. A. or F. C. The interim is seized upon as a good opportunity for a general stampede, and on resuming labor, the Master is embarrassed in his work, and chagrined at the meagre display of members, compared with what they were at the opening of the lodge. Had they remained till the close of the lodge, and thus followed the teachings of the humble "*Peter*," who, unlike his namesake, did not deny his Master, they would have gone home with the consciousness of having faithfully performed their duty, and avoided becoming the instruments of inflicting unnecessary pain.

But the most remarkable circumstance related in this interesting narrative, and the last which I shall notice in this connection, is that on one occasion, when Bro. Bierce was absent at Wooster, thirty miles distant, the dog "*Peter*," soon after the lodge was opened, and the brethren assembled, took his accustomed place behind the Master's chair. As he followed no one to the lodge-room, Bro: Bierce thinks "*Peter*" knew, when the Tuesday before the full of the moon came round, that it was lodge night!

Now, Bro. Moore, it sometimes happens that from some unforeseen circumstance, over which the good brother has no control, the Worshipful Master is prevented being present in his wonted place, and at such times, I have known several members absent themselves, for no other reason than that they did not think it worth while to come!

In conclusion, may I not inquire if brethren are so indifferent to the *externals* of Masonry, is it any wonder that they should be deplorably ignorant in regard to the *internal* structure of our mystic temple likewise? As an important auxiliary to enable them to correct the abuses complained of, I would recommend them to subscribe and *pay* for the **MASONIC REVIEW**—study the principles of our Divine Art, that are so lucidly illustrated in its pages, and by so doing, they will become wiser, happier and better men, as well as "good and true" Masons, and law-abiding citizens. "A word to the wise is sufficient."

Yours, fraternally,

W. E. M.

CINCINNATI, O., July 2, 1860.

NOTE.—We think the writer of the above has made a pretty good sermon from the text furnished by Bro. Bierce, in describing the habits of his dog "*PETER*." Whatever brethren may think of the text, we

hope they will carefully heed the monitions contained in the sermon, and then the sagacious and venerable Peter will not have lived in vain. It *may* be possible, however, that every lodge is not favored with such a faithful and exemplary "Master" as Peter was. There is much in example.—[Ed. Rev.]

MASONIC DEMONSTRATION IN CINCINNATI.

LAYING THE CORNER-STONE OF CINCINNATI ORPHAN ASYLUM.

THE Cincinnati Orphan Asylum, so long located on Elm street, has sold out its property there, and purchased about three acres of ground in a most beautiful location on Mount Auburn, where a magnificent structure is now being erected for its use. We may remark, in passing, that the Orphan Asylum is one of the most useful and popular Eleemosynary Institutions in the City, and is regarded with special favor by every body. Several of the masonic bodies of this City contribute a special sum annually to its support. It is managed by a number of kind-hearted and self-sacrificing ladies, who spend their time and toil and money for *the sake of doing good*, and to shelter and provide for helpless and homeless orphans. No wonder it is popular, for its object appeals directly to the holiest sympathies of the human heart.

In commencing the erection of their new building, the Trustees and Lady Managers honored the Craft with a request that they would lay the corner-stone according to the ancient forms and ceremonies of the Order. Upon making the request known to the Grand Master, he cheerfully acquiesced, and convened a special Grand Lodge for the occasion on the 27th of June last. The distance from the Masonic Temple to the seat of the new building is some two miles, and the heat of the weather was intense; but the procession was ordered not to move until 4 o'clock, P. M., and a large number of the Craft in this city, and from surrounding cities and villages, convened under the auspices of the Grand Lodge, to participate in the ceremonies and do honor to the occasion.

The procession was formed under the superintendence of Bro. Jos. B. Covert as Grand Marshal, assisted by several Deputies,—the Cincinnati Encampment No. 3 of Knights Templars, in full costume, forming a guard of honor to the Grand Lodge. Two or three excellent

Bands of music sent inspiration along the lines, and the procession marched at a moderate pace to Mt. Auburn—one of the most beautiful suburbs of which any city can boast. The residents on the hill had kindly placed cool water in barrels and buckets at their gates, with cups, that the Craft might *refresh* themselves on their weary march. Many were the sincere and hearty thanks—"uttered or unexpressed"—which the hospitable residents of the "Mount" received from the tired and thirsty travelers. As if to favor the undertaking, Providence overspread the heavens with clouds just as the procession was about to start,—thus mitigating the almost intolerable heat of a mid-summer sun, and eliciting from many the most grateful acknowledgments to the G. A. O. T. U.

Everything was in readiness on the ground, when we reached there. The Trustees of the Asylum, the Lady Managers, and the excellent Matron and some fifty or sixty orphans were arranged around the corner-stone, on seats specially prepared for them. We will not attempt to give the ceremonies in detail, as our readers, we presume, are all familiar with them—being *substantially* the same, with verbal variations, as laid down in the Craftsman and Webb's Monitor. The orphans sang for us most sweetly; the Grand Chaplain, Rev. Bro. Gray, of the Episcopal Church, offered a most earnest prayer for the Craft, the orphans, and all connected with the institution. The corner-stone of the new building was then laid in ample form, the Grand Master discharging his duties in an admirable manner, assisted by P. G. M., Bro. Dodds, as Deputy, and other efficient brethren. A copy of the Holy Scriptures, specimens of the coins of the United States, and various documents (of which we have not a list at hand) were enclosed in glass cases, and placed in the center of the stone—there to be preserved for the inspection of the generations who may examine it in future centuries. There was one paper deposited, however, so unique in character and so interesting in itself, that we have copied it verbatim for the gratification of our readers. It was written by the venerable Col. John Johnston, a member of our own lodge (McMillan, No. 141), and probably the oldest Freemason west of the Alleghanies. It is as follows:

*"In perpetua memoria ad majoram Supremi Architecti gloriam.—*The corner-stone of this house, dedicated and forever set apart to the cause of humanity, universal benevolence and charity, the Asylum for Orphans, was this day, June 27, 1860, by request of the Ladies Directors, laid in ample form by the most ancient and honorable fraternity of Free and Accepted Masons. Being the oldest Freemason

present, and coteremporary in the Royal Craft with the great Washington, originally belonging to the same masonic jurisdiction, the Commonwealth of Virginia,

I here record the fact, and pray that God may bless and prosper this undertaking, and that in all time to come, this house, which we here dedicate to His honor and glory, may prove an asylum and home to the children of destitution and want. So mote it be.

JOHN JOHNSTON,

In his 86th year, 65 years a Freemason, and
at this time a member of McMillan Lodge,
No. 141, Cincinnati, Ohio.

CINCINNATI, OHIO, June 27, 1860."

After the stone was deposited in its place in ample form, and the Grand Honors were given, the Grand Master introduced Bro., the Rev. Wm. A. Snively, Pastor of Union Chapel, in this city, whom he had appointed Grand Orator for the occasion. Bro. Snively wore the costume of a Templar, and stepping on the wall, delivered the following brief but eloquent Oration :

ADDRESS OF BRO. REV. WM. A. SNIVELY.

We have met to-day to consummate one of the noblest charities which can claim our attention, or enlist the sympathy of our hearts. The occasion is a significant one. Aside from its intrinsic interest, it constitutes no small part of the solution of the grandest problem of human life. The most difficult element in the solution of that problem is the existence of suffering and misery and sin.

The work of creation was completed amid a hymn of praise, when "the morning stars sang together and the sons of God shouted for joy." The same Almighty Voice which had said "Let there be light," and at whose command "there was light," now pronounced the work to be very good. Scarcely had the echo of that song of praise died away, when a sad and plaintive wail came welling up from the heart of humanity, because sin had entered the world and misery and death by sin. The hymn of the race fell into a minor, but its sorrowful tone was not to be unbroken ; for there came another song, when amid the glories of an oriental night, there fell upon the ear of Judean shepherds the key-note of a higher life, which told not only of "Glory to God in the highest," but "on earth peace, good will toward men." That announcement inaugurated a new principle in life. It asserted man's highest duty to be love,—a love which seeks its source in the Infinite Fountain of love, and which is, therefore, divine. And it

declared further, that all human relationships are the channels through which that love is to express itself to men. Its fundamental law was love supreme to God and the love of our neighbor as ourself. And this is the true source of that charity, whose spirit pervades every lodge, and which gives vitality to every Christian heart. It is this spirit which would prompt us to-day to take these little homeless ones and give them what they have never known, the benefit of a father's blessing or a mother's love.

All human relationships range themselves around three common centers, within whose sphere all of duty and of life may be found. These are, self, the family, and the race. In the sphere of self instinct is law, and for this reason, if for no other, the sphere of self can not furnish the true work of life. Palaces of luxury and wealth may rise at the bidding of patient years of toil, and yet if the object of life be not found therein, they are but magnificent temples of self-worship, before whose shrine unsatisfied hearts are bowing. And hearts must be unsatisfied until their fountains of sympathy and love have been unsealed to gush forth and bless the world. The sphere of self does not comprehend the duty of life.

The second is the sphere of home. We look upon the family as the relic of Eden, and now, as in other days, there is music in the name of home. Its very echo is a memory of Paradise. No sight which earth affords is so beautiful as that of a trustful family circle, met around the family hearth-stone or bowed together at the family altar; and yet beautiful as home may be, its duties are not the task of life. God has not lighted up cheerful hearth-stones that these should be our all. God has not filled home with the music of loved voices that we should hear no voice from the outer world. For amid wealth and ease there comes a wail of distress, which, borne on the winter blast, pierces through curtained windows and resounds through happy parlors, to tell us that there are those without for whom we must care, and to remind us that home enjoyments are not all of duty and of life. Especially is this true in regard to those who have no friends, and who, amid ten thousand homes, are themselves homeless. We must seek our highest duty, therefore, in a wider sphere than that of self or home. We must go abroad amid the homeless and the destitute, to cheer sad hearts and gladden grateful ones. We must recognize a fraternity broad as the race itself, and obey the spirit of that charity whose mandate is—

“Have love! not love for one alone,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.”

To consummate in some degree this work, is the mission of the Institution whose corner-stone we lay to-day. And there are two aspects of its work, which are full of interest and encouragement. The first is that it is specific in its character. Its one object is to furnish a home for the orphan. The more nearly we bring our practical efforts to a focus and center them upon "a special object, the more confident we may be of success. Diffusive effort, which seeks to accomplish all things, most frequently accomplishes none: but special effort is itself a guaranty of success.

The second aspect of this work is one which meets the spirit of the present age in the most practical and emphatic manner. The one question which to-day is heard above all others is, "*Cui bono?*" and to that question this house is an emphatic answer. The scepticism of the age has flippantly asserted that the charity of to-day is more theoretical than real. It has flung its sneers unsparingly at honest endeavor and laughed at fancied failure. Newspaper paragraphs have repeated the stale story of the little boy whose pantaloons were torn, and whose mother had no time to mend them because she had to go to the sewing society—a false and unjust slander against many a true and noble woman. And the modern novel has sympathized with the same spirit. It has caricatured the charitable woman as a fussy, talkative person, whose chief business is to repeat cant phrases and neglect her own domestic duty; and against the undeserved sarcasm this house will be a permanent protest. It can not be said here that we relieve the woes of the orphan by giving them good advice alone, or that we clothe the destitute by handing them a religious tract. This enterprise is practical, in the highest and truest sense, and thus meets the most imperative demands of a utilitarian age.

There are certain offices in the ministry of kindness which only a woman's heart can prompt or a woman's hand perform. There are attentions which are never so grateful as when administered by her. And we honor to-day the faithful women, who, in building up this institution, have left the immunities of home and the sanctities of the domestic circle, to tread the lanes and alleys of our city, in search of the destitute and distressed, and who there have kindled upon unseen altars the flame that is yet to illumine the world.

It is fitting and beautiful that Masonry, the eldest handmaid of Religion, should aid in the ceremonies of this day. It is in keeping with its mission, and with the spirit of charity, which it professes both to teach and practice. Here at the base of this Orphan's Home, the Brethren of the Mystic Tie meet the Sisters of an exalted Charity, in

advancing their common work of relieving the destitute and giving to the homeless a home.

In conclusion, I have but one word of cheer to utter—it is this :—Toil on. You are writing the history of your efforts upon human hearts, and rearing a monument far more enduring than marble or brass. You are imprinting deeds of kindness upon the memory of these homeless ones, and if their spirits be immortal, your monument must be eternal. In accomplishing this work, the praise of worldly fame may not be your reward. That is reserved for deeds of carnage and blood. But you will have a “more enduring memorial in the glad hearts you have cherished and the sad hearts you have cheered, and more enduring still in that dread scroll, whose words of flame have been written by the finger of the Almighty, whose seals shall be broken amid the terrific scenes of the Judgment, and whose pages shall be unfolded in the retributions of Eternity.”

The Oration was listened to with profound attention, and elicited the highest commendations from the vast multitudes in attendance. It was brief, appropriate, practical, and uttered in clear, manly tones—earnest and eloquent.

After the benediction, by Rev. Bro. Gray, the procession again took up its line of march, and as the brethren filed past the cornerstone, each laid upon it his contribution, according to ancient masonic custom, which was intended for the benefit of the Asylum ; the children, meanwhile, singing a very beautiful original song, written for the occasion by a lady of this city. The song and the sight combined to awaken additional sympathy, and the contribution amounted to over *one hundred and fifty dollars*.

The procession returned to the Temple in good time, the Grand Lodge closed in ample form, and the brethren returned to their homes happy in the reflection of well-spent hours. All seemed to be compensated for their labor, in the consciousness that they had done their duty, and that their work was acceptable to the Grand Master above ; while a glow, like the soft light of a setting sun, seemed to irradiate every face—the outward visible sign of an in-dwelling joy. Such is the work, and such the rewards, of genuine Freemasonry. “Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” JAMES, i., 27.—[ED. REV.]

MASONIC PHENOMENA.

BRO. MOORE :—I am frequently much astonished at certain things connected with Masonry and Masons, and I beg a space in the *REVIEW* to refer to them ; because, to a profane, there is something in them apparently inexplicable, and, to a Mason, highly inconsistent.

I refer, in the first place, to the general want of information on particular subjects connected with Masonry, which evidently exists among many of its members. To see them on festive occasions, or when the Craft are about to appear in public, one would think they were the most zealous and devoted members in the Order. They are in front of every movement ; filling, by hook or crook, prominent positions ; clothed in “scarlet and fine linen,” with spangles and fringes, lace and ribbon, velvet and satin, blazing with (mock) jewelry, and outshining in general all the crowd. A stranger or a neophyte would think it was some distinguished dignitary, and the legitimate successor to King Solomon “in all his glory.” Yet if you look for these same men in the lodge, they are not to be found,—or else they can not be recognized when disguised by being disrobed of their glittering paraphernalia ; the latter *may* be the solution of the enigma. Yet, even in the absence of their royal “Regalia,” I think I should know them if present and *half* as zealous as in a public parade. But they are not only not the men who do the work, take care of the lodge, visit the sick and dying, give instruction or aid the unfortunate—they are not even present in the lodge. It is too warm ; the evenings are too short ; must go to the operà, théâtre, or negro minstrels ; the political club meets, and they are on a committee ; or—they must attend their meeting of I. O. O. F. !

But whatever the cause or the excuse, they are not at the lodge, nor sharing its labors, nor bearing its burdens. Perhaps such drudgery is beneath thir dignity ; they can not *stoop to that* ; others, who have not so many professional or fashionable engagements to claim their attention can *do the work* and keep up the masonic machinery in its operating and working trim ; it is enough for *them* if they condescend to appear on festive days,—foremost in the ranks, first at the supper, loudest in the speech or song, and “great man in general.” At the close of the year, perhaps, when the time comes for election of officers, they are on hand *a little before the time*, to arrange a ticket for the common members to vote, or secure a prominent office—for which

they are unfitted. Disappointed in this, they rarely deign to honor the lodge with their presence again for a year—unless a festival should occur! All this, Bro. Moore, constitutes an enigma which I can not solve. If they are so zealous at one time, or on one occasion, why not all the time? If their zeal for Masonry be so intense, why is it so soon exhausted? If they stand prominent in the ranks (and near the head) when before the public gaze, why are they not “in labors more abundant” when work is to be performed in the lodge-room, or aid to be furnished to the unfortunate, or duty to be done at the bedside of sickness,—when the widow is to be housed and the orphan sheltered? Can you tell me?

There is another feature in this mystery, which I confess I do not understand, and that is this:—these good brethren who make such a prodigious exhibition of themselves in public, so as to make the impression that *they* are the embodied personification of Masonry, are usually the most ignorant in regard to masonic matters. If they should visit a strange lodge, it is with difficulty they can “work in;” and if a doubt is expressed as to their genuineness, they take it in high dudgeon, and point triumphantly to a golden masonic pin stuck in their bosom,—is not *that* conclusive evidence of their Masonry? Perhaps they are “rusty,” or the “work has been changed” from what it was when they were made, or it is different from what it is in *their* lodge. There is *some* excuse for their want of knowledge—to their own disgrace, and the injury of their lodge.

On masonic subjects generally, they are—“Know nothings.” On questions of law and usage, they are as much in the dark as they are in regard to the rituals; and in relation to the general history or current progress and transactions of Masonry, why—they have *heard* nothing on the subject,—because they have not been in the right place to hear it; and they have *read* nothing about these things,—because they are too penurious to purchase books or patronize periodicals, and too little interested in the matter to read them when obtained for nothing! Yes! they have heard that “*all the Major Generals of the Revolution were Masons, except one, and that one was Benedict Arnold!*” Wonderful knowledge!—wonderful how one masonic head could contain so much!

Now, Brother Moore, I appeal to every observant Mason, whether these things do not exist. It is painful and humiliating to refer to them—to confess that it is so; but there is no use trying to conceal them, or offering excuses for them. The facts *are* so, and they rest

like an incubus on the Order. Industrious and faithful members are discouraged and disgusted because of it ; and studious, intelligent Masons are mortified and ashamed of it. While ignorant drones and penurious do-nothings thus reap the benefits of Masonry, to say nothing of its honors and distinctions, the industrious, self-sacrificing, faithful members are often required to stand aside in utter neglect. There is no selfishness in this remark, for I have long since received all the honors of Masonry my merits entitled me to ; but the facts are true, nevertheless.

I suppose this state of things is the legitimate result of the great popularity of Masonry within the last few years ; so many crowding into the Order *because* it is popular. Many of them have come in from mercenary motives, and with no higher aim than to make money or extend their acquaintance. The past is—*past* ; but the future is, in this matter, within our own keeping. Let us get rid, soon as possible, of these dead weights—hangers-on, and then be careful what kind of material we admit in the future.

ISAAC, JUNIOR.

MASONIC FRIENDSHIP.

FRIENDSHIP is one of the greatest blessings which the benevolent Author of our nature has conferred on our fallen and imperfect state ; and its sincerity is tested and its blessings are peculiarly appreciated in seasons of calamity. The Scriptures speak of a " Friend who is born for adversity ;" but O, few have such friendships in this selfish world. How few are there who will rally around us the closer when the storms of adversity assail us ; who will open their purses to relieve us in our embarrassments ; and who will whisper a kind word of encouragement, when the blasting scowl of the world is directed toward us ! Yet such are the reverses and sudden vicissitudes of life that every one should calculate on the occurrence of such calamities and make provision for them. I see the ocean covered with foam—the wind is raging with the fury of a hurricane, and nothing save dismantled vessels or the wreck of those that perished meets the eye. But beyond, in the far distance, I see a sunny, sheltered bay, where the vessels can careen in safety, uninjured by the storms that are raging without.

Such a haven does Masonry open amid the calamities of life ; she

assures every brother of the Order that if age should steal on him, without having made provision against its infirmities, or the reverses of fortune should plunge him into poverty,—she assures him, I say, that ruthless want shall never enter his dwelling ; that his little ones shall not cry in vain for food ; that his circumstances in life shall be relieved ; and if he has attained to old age, that while there is a shilling in our treasury, or a spark of benevolence in our hearts, he shall be assisted in weathering the storm of life, and his sun set calm and clear in the west.

Bear with me while I suppose another case ; and, brethren of the Order, in the picture I may be sketching the domestic relations of some one present. Here is a widow, and what a volume of sorrow is embraced in that one word ! Her afflictions commenced when the partner of her affections was taken from her by death. She sat by his bedside, and witnessed the gradual approach of the grim tyrant, and when the period came, so long foreboded, that the hand locked in hers could no longer retain the affectionate grasp, she felt as if all that bound her to existence was irretrievably gone. Meanwhile her child sprung up to divert the sadness of her solitary hours and to plead her cause in the gate ; but, alas ! the azure of that full-orbed eye, and a burning spot which occasionally kindled upon the cheek, showed that the beloved child was destined for an early and premature grave. And now that lonely widow has witnessed the extinction of all her hopes ; and as she now lives husbandless and childless, amid the relics of by-gone days, she cries out in the bitterness of her sorrow, “Call me not Naomi, call me Marah, for the Lord hath dealt bitterly with me.” And shall this daughter of sorrow be left to struggle alone with poverty and neglect ? No, he whom she mourns was a brother, and therefore she shall be watched over—she shall have a home while she lives and an honored grave when she dies. Everything that the kindest sympathy and affection will avail, will be done to soothe the sorrows of her heart, and rock the cradle of her declining years.

To employ a final illustration : You visit foreign lands with a view of witnessing the manners and institutions of other countries. A traveler is subject to many inconveniences and dangers ; he is in a land of strangers, and knows very imperfectly the language of those among whom he sojourns ; he is often imposed upon by false pretences ; extravagant sums are demanded for petty services ; his property is liable to be plundered before his eyes ; or secret means may be employed to way-lay and murder him, with a view of obtaining his wealth and effects. More affecting still, disease may lay prostrate the traveler in

a strange land ; no kind wife or affectionate sister is near to wipe the damp brow or moisten the parched tongue with the cooling draught ; he is administered to by the cold and mercenary hands of strangers, and some government official is stationed in his apartment to prevent his effects from being stolen by the harpies around his couch.

But suppose he is a Mason, and then see how our institution cares for such ; and Masonry is diffused over the world so extensively, that there is scarcely a spot, however obscure, in any nation or community, but what the brothers may there be found.* Let, then, our masonic traveler leave the land of his nativity, and go, I care not where ; let it be amid the prairies of Wisconsin or the plantations of Louisiana ; or the boulevards of Paris ; or the Bridge of Sighs at Venice ; amid the streets of London or on the wharves of San Francisco ; let him be in perplexity, in danger, or sickness, or distress, he has only to employ the means he has been instructed to use, and, like a scene of enchantment, all is reversed. Yes, that "*open sesame*" brings the distant near, and makes the stranger become familiar ; hearts are unlocked, faces beam on us with interest and affection, the sanctuary of a home is provided for us, and the solitary traveler feels himself among his kindred, and "*sits down under his own vine and fig-tree, there being none to make him afraid.*"—*Bro., Rev. R. L. Schoonmaker.*

Tidings from the Workmen.

OHIO.

BRYAN, O.—A brother writes us from here :—" We had a glorious time on the 21st June. About two hundred Masons were in the procession. Bro. Waters delivered the address, and it was a grand thing. Grand Master Stokes presided with his usual dignity. The dedication of our new Hall came off in the evening, in which Bro. Stokes, assisted by Bro. Hosmer and others, performed the dedicatory services. Bro. Collier marshaled the Craft, and all went well. We have a splendid Hall, good furniture, etc., and will be pleased to welcome and introduce Bro. Moore to the East, should he ever be in these parts."

There seems to be a *light* blazing up in the North-west corner.

* We think the warm-hearted and enthusiastic Brother has colored the picture a little too highly. Masonry, to be true to its professions, *ought* to be and do all he says ; but we fear many forget their duties. Nor is Masonry so universal as he describes. It is, with few and solitary exceptions, confined to *Protestant countries* ; beyond their bounds, Masonry will be found a *rara avis*.—*Ed. Rev.*

NEW VIENNA.—The brethren at this place, and visitors from surrounding lodges, celebrated St. John's day, in June, by a good old-fashioned festival—procession, music, good eating, fraternal courtesies and greetings, and a capital Oration by Bro. Robert Allyn, President of the Female College in this city, and a member of our (Mc-Millan) lodge. We have not been furnished with particulars, but we *know* that whatever Bro. Allyn does, he does *well*; and his Oration was doubtless just what such things ought to be on such a festival,—designed to make us better men and better Masons, and thus contribute to our enjoyment in the present and the future.

MT. VERNON.—A correspondent from this place writes us :—“ Our celebration on the 25th passed off to our satisfaction. We had some three hundred brethren in procession. The address of Bro. Marks, the Orator of the day, gave universal satisfaction.” Mt. Vernon is an “ old homestead ” of Masonry, and has furnished many pillars for our beautiful Temple : glad to hear they are yet active, and imbued with the spirit of the fathers.

INDIANA.

ANDERSON.—St. John's day was celebrated in this place on the 23d June, with more spirit than we have seen anywhere for many years. Every body was there, and “ the rest of mankind.” We have rarely seen such a crowd on such an occasion ; they came by railway, on horseback, on foot, in wagon—every way, and seemed quite an avalanche of people. The meeting took place in a beautiful grove, near the town, where seats, stands, etc., were prepared. It was estimated that from three to five thousand people were on the ground ; and the papers say near fifteen hundred Masons in the procession.

The officers of the lodge were installed by Bro. Berry, who performed his duty well, as he always does. We had good vocal music, furnished by a select choir, who acquitted themselves to the satisfaction of the most fastidious. To this succeeded an address by the Editor, the merits of which we shall say nothing about. Two excellent bands performed admirably, lending additional interest to the occasion, and making the old forests echo to the sweetest strains. Finally the procession was re-formed and marched to the “ Burk Allen House,” where a most sumptuous dinner was spread, and to which the Craft, their wives and daughters did ample justice. Take it all in all, it was one of the most stirring and interesting occasions of the kind we have ever attended. All seemed to enjoy themselves ; a smile was on every

face; no accident or difficulty occurred to mar the festivities of the day; and the gathered multitudes went to their homes in good spirits—to begin the labors of the harvest. We hope the Craft at Anderson and vicinity may enjoy many such festal days in the future.

CAMBRIDGE CITY.—The brethren had a grand time here on the 23d of June; a fine procession, music, speech, etc. The address was by Rev. Bro. Hardin, and we have heard it spoken of as an admirable effort,—doing ample justice to himself and to the cause, and winning golden opinions from the large numbers in attendance.

The Craft in Cambridge have recently erected a large and splendid Hall, which has been finished and furnished with much taste, and is designed to accommodate both lodge and Chapter. We intend accepting the kind and pressing invitation received to visit there some of these days, and then we shall report the state of things more minutely; it is enough to say, now, that the Order was never more prosperous in Cambridge than at present. We came near forgetting to say that the new Hall was dedicated in ample form on the 23d, the Grand Master, Judge Downey, officiating in person, and affording much gratification to the Craft by his presence, and the admirable and impressive manner in which he performed his duties.

BROWNSTOWN.—A public installation of officers of the lodge took place here on the 23d ult. The wives and daughters of the Craft attended in great numbers; there was good music, abundant refreshments, “and good things generally.” Of course, all enjoyed themselves finely, and will look forward with pleasant anticipations to a recurrence of these things in the future.

The officers are: J. H. Benton, W. W.; A. J. Dill, S. W.; O. F. Larvell, J. W.; J. H. Burrell, Tr.; A. Benton, Sec’y. The lodge has a new Hall, handsomely fitted up, and the members are active and attentive.

METAMORA.—At this place a public installation of the officers of the lodge took place on the 23d June. There was an address by Bro Jno. W. Keeley, and afterwards all partook of an excellent dinner. It was one of those pleasant, social, fraternal gatherings that leaves the light of its sunshine to linger around its memory in after days.

GOSHEN.—The Craft at this place enjoyed a real good old-fashioned “time” on the 26th June. The procession marched to the “Court House Grove,” where the officers of the Lodge and Chapter were in-

stalled, and an Oration delivered by P. G. H. Priest, C. A. Foster. A splendid copy of the Holy Writings was presented to the lodge by Bro. M. Basor, which elicited a fine speech from the presiding officers of the Lodge and Chapter.

The procession then marched to the Violet House, and partook of a splendid dinner,—the “fair ones” participating largely in these latter “ceremonies,” and lending grace and beauty to the scene and the company.

The officers of the lodge are:—Robert D. Jillson, W. M.; H. G. Hale, S. W.; W. B. Martin, J. W.; Jno. Herbert, Sec’y.

Of the Chapter;—E. W. H. Ellis, H. P.; Jas. H. Barnes, K.; J. Laufferty, S. We think there need be no fear that the Order will not prosper while such men are leading in the van and directing its efforts.

BOWLING GREEN.—The officers of Clay Lodge No. 85, just installed, are:—Henry Moss, W. M.; H. Gordon, S. W.; Jno. W. McGinnis, J. W.; Jno. Cullin, Treas.; T. M. Robertson, Sec’y. This lodge is in a highly prosperous condition, and flourishing more than for years past. We congratulate our brethren there, upon this state of things; and hope their “good times” may long continue.

ILLINOIS.

KEITHSBURG.—Robert Burns Lodge, No. 113, at this place, has the following officers for present year; R. C. Cabeen, W. M.; — Ball, S. W.; E. Hammack, J. W.; W. I. Ungles, Tr.; M. J. O’Brien, Secretary. The stated meetings are held on Friday on or before each full moon.

ILLINOIS CHAPTER, No. 17.—Rob’t Keith, H. P.; R. C. Cabeen, K.; T. B. Cabeen, S. Stated meetings, Wednesday on or before each full moon. We understand Masonry is prospering in Keithsburg. Our old friend, the venerable Rob’t Keith, whom we had the pleasure to meet in Iowa recently, is as buoyant and active as in former years, and breathes his own spirit into the workmen about the Temple. We wish him many years yet of life and happiness, crowning—

“A life of labor with an age of ease”

BLACKBERRY.—A new Lodge has recently been organized at this place, by the name of Blackberry Lodge. It is situated in a fine country, is surrounded by wealthy farmers, and has the best of material for the building. Being acquainted with its officers, we doubt

not that a good selection will be made. Its officers are : D. A. Reed, W. M.; Geo. H. Tabor, S. W.; A. S. Babcock, J. W.; A. S. Fuller, Sec'y; M. F. Swain, Treasurer.

CALIFORNIA.

MARTINEZ.—There is a substantial and growing lodge at this place, of which Bro. W. K. Leavet is W. M.; S. C. Wilenmyer is S. W.; W. M. Hall, J. W., and C. A. Neegles, Sec'y. Our correspondent says they are adding new members, and such as will be an ornament to the building. They have recently built a new Hall, at an expense of four thousand dollars, and have a very commodious and comfortable place of meeting. Their zeal is a guaranty of their future prosperity and usefulness.

ORVILLE.—A brother writes us glowingly of Orville Lodge, No. 103, located in this place, as being *just what a lodge ought to be*. There are about fifty members,—good men, intelligent Masons, and zealous in the cause. The Master, Bro. Daniel Jewett, is said to be a model *workman*, as well as a fine presiding officer; and his lodge is brought up to a condition of which he may well be proud. It is really encouraging to have such reports from the Craft. We would always much rather hear of a *good* and *useful* lodge than of a *large* one. Where the *spirit* of Masonry lives in the hearts, and is exemplified in the lives of the members, there the spiritual Temple will go up with honor.

MISSOURI.

SPRINGHILL.—Springhill Lodge, No. 155, met with a serious loss in October last, by fire. Our Hall and everything we owned masonically was consumed. Discouragement, occasioned by our loss, pressed heavily upon us. But the good are always *brave*. Our brethren applied for and obtained a Dispensation, since which we have "resumed labor," and are doing some work. We obtained a Charter, at our recent Grand Lodge session, in lieu of the one destroyed. And now in a new Hall, recently purchased, we feel that all is not lost that is in danger.

Springhill Lodge again stands side by side with her sister lodges of Missouri, and enters upon the race with an energy that promises well for the future of Masonry in this part of the jurisdiction.

JOHN D. VINCIL.

Our Pocket.

AN EVENING WITH THE POETS.—In the month of May, last, during the session of the Grand Chapter of Indiana, we called on Mrs. Sarah T. Bolton, the Poetess of world-wide reputation, and spent an evening with her most agreeably. Bro. John B. Dillon, the historian of Indiana, was also there, and an evening was spent in interesting conversation: Europe, the Alps, Italy, old Cathedrals, Poetry and poets, were the themes; and Mrs. B., to whom we always listen with pleasure, talked in earnest. Bro. D. was instructive, as usual, and we have rarely spent so pleasant an evening in any company.

Bro. Dillon is not only a historian of whom Indiana, as well as the Craft, may well be proud, but a poet also. He does not visit Parnassus often, but catches a noble inspiration when he does, and has written poetry that Mrs. Hemans, even, has rarely excelled. We give the following as a sample.

BURIAL OF THE BEAUTIFUL.

WHERE shall the dead, and the beautiful, sleep ?
 In the vale where the willow and cypress weep ;
 Where the wind of the west breathes its softest sigh ;
 Where the silvery stream is flowing nigh,
 And the pure clear drops of its rising sprays
 Glitter like gems in the bright moon's rays—
 Where the Sun's warm smile may never dispel
 Night's tears o'er the form we loved so well—
 In the vale where the sparkling waters flow ;
 Where the fairest, earliest violets grow ;
 Where the sky and the earth are softly fair,
 Bury her there—bury her there !

Where shall the dead, and the beautiful, sleep ?
 Where wild flowers bloom in the valley deep ;
 Where the sweet robes of spring may softly rest,
 In purity, over the sleeper's breast :
 Where is heard the voice of the sinless dove,
 Breathing notes of deep and undying love.
 Where no column proud in the Sun may glow,
 To mock the heart that is resting below ;
 Where pure hearts are sleeping forever blest,
 Where wandering Peris love to rest ;
 Where the sky and the earth are softly fair,
 Bury her there—bury her there !

ONE OF JOB'S COMFORTERS.—These are not all dead yet, or else they have "successors in office,"—as the following will show.

We have been more than usually confined to our work this summer; sweltering at our desk, with the thermometer ranging between 90 and 100—enough to "use up" effectually, almost any one. But we have worked away cheerfully, to make up for lost time last summer, and to furnish pleasure and instruction to our patrons—believing we had their sympathy in our efforts.

On one of the hottest days in July, while the heat was almost suffocating, and human nature could scarcely endure it, we received a letter from a friend, from which we make the following extract:—

"Hope you have not worked yourself quite to death; but if you have, send me word, and I will come and aid in the last sad duties to a brother!"

Isn't that cool—impudent—*too* bad? The writer, too, lives a hundred miles nearer the north pole than we do, and on the breezy prairies of the West! If we could get him in our office one of these hot days, we would be tempted to lock him in our iron safe for 24 hours, and we think he would not write another such letter!

A NEW DEGREE.—Some New York Mason has concocted a new degree, lately,—calling it the “Oriental Rite.” It is designed to come in “after the 83°,” so we think it will do but little harm. The Editor of the London Freemasons' Magazine says he hopes “that no attempt will be made to introduce such humbug into England:” Not *very* complimentary to “Dr. Horwitz,” and his “Oriental Rite.”

Editorial.

AN IMPORTANT QUESTION TO BE SETTLED:—Is it right and Masonic for one Mason to owe another two, four or six dollars, and refuse to pay him?—more especially if the brother to whom it is due is in very great need of it? Is it in harmony with the spirit and teaching and obligations of Masonry? You say *it is not*; well, then, for the application.

There are a great many of our subscribers who owe us for the REVIEW one year, and some for two, three, and four years. Our terms are advance payment; the money has been due a long while; we have asked for it repeatedly and respectfully: we shall ask *but this once more*, and if not paid, or sufficient reason given, we shall take it for granted they do not intend to pay us—and resort to some other means to collect it. We will be very frank and plain: those indebted to us for subscription will find their bills in the present number, and we ask them to send us the amount by mail at once, as we never needed it worse than now.

Our necessities compel us to collect what is due to us, *and we shall do it*. If a respectful request will not insure payment, (and we have made several such without avail,) we shall be compelled, although reluctantly, to try another mode to secure what is honestly due us and wrongfully withheld.

We are aware that much of this delinquency is the result of *neglect* or *forgetfulness*, while some suppose the amount they owe is *so small* that it will make but little difference whether it is paid now or at a future day. It is true that one man may owe but two dollars, and that sum of itself would not do us much good; but a thousand paying two dollars each make two thousand

dollars, and that sum would do us "*a heap of good*," and make us feel joyous for months to come. Just go at once, if you owe for the REVIEW, and send us the amount: don't wait until to-morrow—do it *to-day*—and see how much better *you* will feel—and sleep; and you may rest assured *we* shall participate in your enjoyment.

We have, of late years, rarely mentioned this subject in the REVIEW, and we don't intend to again: but we are *in earnest* this time, and *mean all that we have said*. If these small debts are paid us now we shall be grateful, and think you *do not intend to wrong us*: if not paid we shall—*try to collect by other means*. What we have said above is designed for *delinquents* only: those who have promptly paid have our hearty thanks.

ISRAEL PUTNAM.—This distinguished Warrior, Patriot, and devoted Freemason lies buried in the town of Brooklyn, Windham county, Connecticut. His grave is in a retired spot on an eminence near the village, and the country he so nobly served, in whose cause he suffered, has never yet raised a stone to his memory.

A few weeks since a large number of the military of Hartford, called the Putnam Phalanx, made a visit to his tomb, and a vast crowd collected to welcome the visitors,—among them were two aged and venerable men who attended Gen. Putnam's funeral seventy years ago! They were Judge Holbrook and Mr. Litchfield, the former aged 90 years. The Masonic fraternity turned out and joined the military, to pay honors to their departed brother. The principal object of the visit, we learn, was to induce the people of Windham county to raise their share of such a sum of money as will be required to erect a becoming Monument over the ashes of the old Hero. If this is done, the Phalanx stand ready to raise the balance of the money, or procure it to be raised. A prayer was offered at the tomb, and an address delivered by the Judge Advocate, Mr. Stuart. A splendid dinner was afterwards served to the visitors and invited guests in the Town Hall, and a most eloquent Oration delivered by Bro., the Hon. Henry C. Deming, of Hartford. The Oration was listened to with deep attention, and was worthy its author and the subject. We hope it will be printed.

The Craft in Connecticut contributed liberally, a few years since, to erect a Monument to Gen. Wooster—one of the Craftsmen, and, one who fell in defending his State against British marauders. They will help in this enterprise, also, and then another Dedication, and another Oration from the eloquent Deming. Thus Masonry will be honoring her ancient and patriotic dead, and doing what the country *ought* to have done long since.

SINGULAR GROUPING.—A pamphlet has lately been issued by the "Masonic Historical Society of Brooklyn," and in it we find the following singular paragraph. It has severely puzzled our tall, witty, and quizzical brother Tisdall, who "does up" the masonic department of the New York Courier,

and he gravely calls on Bro. Morris to tell him *what it means*! The paragraph alluded to, says:

"Venders of tawdry regalia, book makers, itinerant lecturers, pickpockets, editors of Masonic periodicals, and others of that ilk, traverse the land, disseminating those degrees of a forged wisdom which are libels upon common sense; bestow degrees upon the wives and daughters of Masons—for ready cash, of course—exactly like *Johnson, Cagliostro, Shrepfer*, and others in Germany and France, in days gone by."—— "Nay, it is frequently carried on with the consent of the Grand Officers, and even by *themselves*."

Our mischievous Bro. Tisdall, in language of doubtful import, says of this extract:—"What does it mean? Won't our old friend Morris, Editor of the Voice of Masonry, who understands a *little of every thing* and a *great deal* of matters in general, let us know?" Possibly the language may refer to one whom we heard of some time since, who, when he registered his name at a hotel, added to it—"K. T.,—K. M.,—32d"!! But, Bro. Tisdall, don't be too inquisitive about these delicate matters: you might be deemed as questioning *prerogative*.

BRO. E. F. FULLER, so long the very popular Western Agent of the Baltimore & Ohio Railroad, has become connected with the Ohio & Mississippi Road. Bro. Fuller has had a long training in the business, and has the peculiar faculty of making hosts of friends every where. The O. & M. Road has added a valuable man to their operators, and one that will bring business to its line. With such conductors as Bros. Houston, Yates and Gill, travelers on that road will be in good company.

"ADOPTIVE MASONRY."—Our good Bro. Hyneman, of the "Mirror & Keystone," is down on "Adoptive Masonry," "Eastern Star," "Mason's Daughter," and "Androgynous Masonry" in general, "like a thousand of brick:" and *Bro. Hyneman is right*. We hope he will "hit them again," and that every other Mason who has any respect for genuine Freemasonry will discard them and those who propagate them. We are tired of this tomfoolery,—this effort to disgrace Masonry, and think that those who are engaged in this nefarious business should be placed in their proper position.

J. E. HERRICK, "about 25 years of age, near six feet high, black hair, one or two upper front teeth out, good-looking and quite unassuming in his manners," has been "diddling" some of the Craft in Missouri. He professes to hail from Arcadia Lodge, No. 126, Louisiana, but no such man was ever a member of that Lodge. The presumption is that he is a regular swindler, and we are requested to caution the Craft to be on their guard against him.

We most sincerely wish our brethren would not credit any stranger, unless he presents a certificate from his Lodge that he is a member in good standing; they would then avoid being imposed on.

A CLERGYMAN ON MASONRY.—We are informed that the Pastor of the "Church of the Pioneers," (First Presbyterian,) in this city, has recently introduced into his sermons severe denunciations against Masonry, (and other secret societies,) deeming it of more importance, we presume, than preaching the gospel. His reference to the Episcopal, and Methodist Episcopal churches, whose clergymen give Masonry their countenance and support by identifying themselves with the Order, and some of whom aided in our public rites at laying the corner stone of the Orphan Asylum building, recently, are fully appreciated by the public. While these good men are traversing the city, visiting the homes of poverty, relieving the needy, and carrying the consolations of religion to those sorrowing in penury and want, they are *doing their Master's work*: It is not difficult to tell whose work he is doing who occupies the pulpit to defame and ridicule the noblest Institution, of mere human origin, the world has ever known; and which, even in this city, contributes annually thousands of dollars to relieve the necessities of suffering humanity. The noble and venerated father of this clergyman did not deem it derogatory to his character, in his life time, to *preach for the Craft* on public occasions, and thus gave his approval and sanction to the Order. We advise the son to make that father his exemplar, and if he does not then cease, Arab like, to raise "his hand against every man," we shall prescribe for his special benefit a careful perusal of the celebrated Poem of Robert Burns, called "HOLY WILLIE'S PRAYER." It was written for just such men as he, and it has frequently proved efficacious as a curative, and doubtless will again. We are half tempted to quote it here for his benefit, but will wait to see if milder remedies will not avail.

THE HOLY STONE.—There has been a prodigious stir in the papers, recently, about the discovery of a curious stone, near Newark, Ohio, with Hebrew inscriptions on it; and by some means it has been supposed to have some connection with Masonry.

We advise our friends not to credit all the stories and surmises they may hear about this "Holy Stone:" there *may* be something in it; and it *may* be a—hoax! But if it be all true, we can see no Masonry about it, nor any connection it has with Masonry. When better advised, we may be able to give our readers reliable information about it.

ONE MORE NUMBER will end the present volume, and we respectfully ask our friends for a liberal subscription for the next year. You all know the REVIEW;—it is an old familiar friend with whom you will not like to part. Besides, you *need* it, you can *afford* it, and you *ought to have* it. Hand your name and money to the Agent at once, or, if there be no agent there, send it directly to us, yourself; and as you can send a dozen names in the letter as easily as one, just make an effort to get up a club—or *two* clubs, and send along. If you get six names, you will receive the 7th copy for your trouble; if you get 12, you will receive two extra copies—one to give away to some poor and deserving brother. Will you not secure one, two, three or more clubs

in your lodge? It can easily be done if you will try. Now is the time to act in this matter; set us out in the new year on the top of the wave, with a rousing list, and see what an interesting work we will send you every month the coming year. Only \$2 00 a year, in advance,—and the harvests are abundant! Give that much less for political clap-trap, and invest it in something which will be of real service to you and yours. *Will you?*

MONUMENT TO COM. PERRY.—The foundation stone of a Monument to the illustrious Perry, is to be laid at Cleveland, Ohio, on the 10th of September. We understand the Grand Master of Ohio has been invited to lay the corner stone with Masonic ceremonies, and that he has consented to do so. The Grand Lodge will be convened, and the Craft, *en masse*, will be on hand—and every body else.

If we can possibly contrive to secure an invitation, we mean to be a looker on. Though the brethren at Cleveland have not requested us to make public their intentions, we have concluded to do so unasked,—hoping by this means to spread the information among the brethren every where. *All* should know of it, and *all may see this*: Patriotism and Masonry should combine to make the occasion one long to be remembered. Mr. Bancroft, we believe, is to deliver the Oration.

A RELIC OF MASONRY.—Some time since we received by mail a lithographic portrait of an old Freemason, of whom we never happened to hear before. The record in print under the portrait is:—

“Sergeant Andrew Wallace, aged 105 years. A veteran of the Revolution; the rescuer of Lafayette at the Battle of Brandywine. This extraordinary man still retains the full power of memory and sound sense, and is a living chronicle of the days of ‘Auld lang syne.’

“He was born at Inverness, (Scotland,) in the year of our Lord 1730, and left his country for America in 1752. At the commencement of the Revolution, he enlisted in the service of the United States, in which he continued with little interruption for nearly 80 years. He assisted at the most remarkable battles during the war; escaped the massacre of Paoli, and in the battle of Brandywine, when Lafayette was wounded, rescued him from his perilous situation and bore him on his back about two miles to the house of a friend.”

Such is the record on the portrait, and that is all we know about it. It seems the old hero-mason was living in 1835, but where? It is presumed he has long since departed to a land where old age and decrepitude do not overtake the virtuous and the brave. The portrait presents a noble head and honest face. He wears a military dress with an order of merit, with a Masonic collar, to which is suspended a Past Master's Jewel; and in his hand he grasps a staff, as though it was requisite to sustain him. Altogether we regard it as a very valuable memento of one of the soldiers of Washington. *Wish we knew who sent it.*

We intend to deposite it, for safe keeping, in the archives of the Masonic Historical Society, at its next annual meeting.

Literary.

THE LIFE OF JACOB GRUBER: By W. P. STRICKLAND. We are indebted to the author for a copy of this charming work lately issued by CARLTON & PORTER, New York; and beg to thank him for it, most cordially. Jacob Gruber was a Methodist clergyman of the old school; a plain, blunt, practical man; untaught in the schools, but of great good sense and much original wit. He was pious, devoted, and "in labors more abundant." He did much good; spread his name every where; and was admired by every body for his simple goodness, as well as for his piety. His wit and humor were proverbial; and the volume abounds in instances which are really "side-splitting" in their effects.

Dr. Strickland, who, by the way, is one of the finest writers of this age, has done ample justice to his subject; and has produced a volume which will have an immense circulation. We can, with a good conscience, recommend the book to our friends, as the most entertaining volume we have met with for a long time.

For sale by POE & HITCHCOCK, Cincinnati, Ohio.

NEW MUSIC.—F. W. RAUCH, Music Publisher, No. 82, West Fourth street, Cincinnati, sends us some fine Music.

"I AM LONELY."—A song: Words by W. J. Landrum. A very pretty song, and destined to become popular.

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PUNSHON'S LECTURES.—Our Edition of this splendid work goes off well. We have printed a second edition, and can supply all orders. Sent by mail, post-paid, on receipt of \$1 00. A liberal discount to booksellers. No family should be without this book.

Tobed and Post.

DIED, in Connersville, Indiana, on the 20th of May last, Bro. Martin Frybarger, in the 34th year of his age.

Bro. Frybarger was initiated in the year 1847, in Warren Lodge, No. 15; he received the degrees of Capitular Masonry in Maxwell Chapter, No. 18; the B. and S. Master in Fayette Council, No. 6; and the Orders of Knighthood in Connersville Encampment, No. 6,—all at Connersville, Indiana, and remained a member of each Body until his death. He had also received the Order of High Priest.

Bro. Frybarger was a model man in all the relations of life; a faithful Mason, a true friend, an honest, kind-hearted man, and a most affectionate father and husband. Comp. Hacker, on announcing his death to the Grand Council of Indiana, said:—"Of his private virtues, his many amiable qualities, his warm, tender-hearted benevolence, I need not speak,—they are well known to you all, and with me you can bear full testimony of him in these things." So can every one who knew him; for his qualities of head and heart were such as to win the regard of all. But he has gone, in early life, and has received the approval of his great Master. His memory will long be cherished by a large circle of devoted friends.

— Near Trenton, Missouri, on the 9th of June last, Dr. E. G. Cravens, in the 40th year of his age.

Bro. Cravens had been for a number of years a member of Trenton Lodge, No. 111, and a pious, consistent member of the Methodist church. He was a good Christian Mason, one that carried his Masonry with him wherever he went, especially among the poor, to whom, as a messenger of mercy, he always ministered "without money and without price." "Being dead, he yet speaketh."

He was honored with the rites of Masonic sepulture, and mourned by a large circle of relations and friends.

— On the 23d of June last, at Vincennes, Indiana, Bro. Elihu Stout, aged about 78 years.

Bro. Stout was made a Mason in the Lodge at Vincennes, in 1814, and remained a member of it until he died. He also received the Chapter and Council degrees in those Bodies as soon as they began work in Vincennes, and continued his membership to the last. He had been Grand Master of Masons in Indiana, and filled all the important offices in the Lodge and Chapter with credit to himself and usefulness to the Craft. He was interred on St. John's Day, with the honors of Masonry.

Bro. Stout was a fine specimen of the early settlers in the West,—noble, generous, and brave; a true man and Mason. But, as our correspondent writes, "he has fulfilled his destiny, and slept in peace in the blessed hope of a glorious resurrection." Thus, another of "the fathers" has left us: may the sons emulate their example.

— At Medina, Medina county, Ohio, July 1st, 1860, of dropsy of the brain, Mary E. W., youngest daughter of Bro. Henry G. and Mrs. Ceronia E. Piper, aged 1 year, 8 months and 15 days.

" Yet though our tears will sometimes blindly gather,
The empty cradle in our home to see,
For all Thy gifts we thank THEE, O our FATHER!
These little children lead us unto THEE."

THE MASONIC REVIEW.

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No. 6.

IN WHOM DO YE TRUST?

"In whom may we trust? Shall the buckler of power
Be the aid of the heart in adversity's hour?
Shall we lean on the hilt of the warrior's sword,
Or trust in the breath of a sovereign's word?
The sword may be snapp'd, or the mighty one's breath
Be chill'd, ere its promise is plighted, in death!
And hopes which were springing to brighten our way,
Fall back on the heart in woe's darkest array."

Among the esoteric monitions of Masonry, there are none more important, or that comes home to the heart in every day life with more touching impressiveness than that indicated by the question at the head of this article. That man, in the helplessness and ignorance of his present condition needs a wisdom above his own to guide him, and a power greater than his own to protect and shelter him, is so obvious to every one that it requires no argument or illustration. Amid the perils which continually beset his pathway in life, the darkness that rests upon it and the uncertainties that attend it, his own instinct or knowledge—his own strength or valor, would be powerless for his protection and unavailing in his doubts and fears. The present is insecure: the future is doubt. He knows not which direction he should take, for uncertainties rest upon the hereafter; and the very direction which his own wisdom or judgment would indicate may be the one, of all others, most certain to lead him to ruin. Pits and snares beset his footsteps; enemies lurk along his path; dangers threaten him every hour of his pilgrimage, fierce and terrible,—dangers that no human skill can avert—enemies that no human power can repel.

With all this incertitude attending him,—with all these dangers surrounding him, in whom shall he put his trust? To whom shall he flee for aid? Shall he apply to the Sage for wisdom to guide him

through the desert, or over the stormy billows? Shall he ask "Love's watchful eye" to direct him through the mazes of error, and throw around him its sheltering arms?

" Ah, coldly such counsel will fall on the heart,
Unless in its tidings affection takes part ;
Or even if wisdom be blended with love,
Still power may be wanting our cares to remove."

There are many dangers surrounding humanity that we can not anticipate: numerous enemies that lie in ambush, concealed from all human eyes, and ready to strike when least expected. The syren sings most sweetly when the greatest dangers are nearest, and the path leading to ruin is often strewn with the most fragrant flowers. The way which leads into peril, is often the most inviting, and danger is frequently the nearest when it is least expected. Under these circumstances of doubt and difficulty, to whom shall man look for wisdom above his own resources—to whom fly for shelter and refuge, when his own arm is powerless to protect him? Wisdom, strength, shelter, are needed; yet *he* can not provide them.

" But were there a being in whom all combin'd,
Power, wisdom, and love—some omnipotent mind,
Which, all things foreseeing, could all things prevent,
Or mould into mercy the coming event,—
There, there might the spirit with safety confide,
For power to assist, and for wisdom to guide;
For love to support till the rough path be trod,
Then, Pilgrim, look upward—that being is God!"

Here is the solution of the enigma: here is love, power, wisdom—all combined; here is a *present omnipotence*, and in *Him* may we trust with an unfaltering confidence. Here genuine Freemasonry steps in, on its mission of a higher benevolence, and, bringing in its hand a Great Light, reveals an arm on which all may lean for support; a wisdom whose resources are infinite,—sufficient for every possible emergency; a refuge in which the world may find shelter from all impending storms; and a "friend that sticketh closer than a brother." We must trust in God; it is one of the earliest lessons which Masonry teaches the neophyte: and it is one of the last he should forget as mind and memory are failing in the last conflict with the king of terrors.

The injunctions of Masonry go farther still: *trust follows asking*. In the economy of the divine government, the Infinite has suspended his gifts and protection upon the condition of asking. "Ask and ye shall receive," is a sentence engraven upon the memory of every well-instructed Mason; and while in the very *attitude* of devotion and supplication, we enunciate our trust. The needed help is the response

which comes to the "heart's invocation;" and he that "trusts in God shall never be confounded." How powerless would be the sailor to direct the course of his vessel across the stormy deep, if he had no compass to guide him! How soon would man become the sport and prey of his enemies, if there were no "munition of rocks" in which he might find a shelter! How soon would his frail bark go down in the deep, if there were not One who could say to the waves, "thus far shalt thou go and no farther:" How soon would disheartening sadness and crushing despair enfold him in their terrible embrace, if there were not "underneath him the everlasting arms!"

We recollect reading some years ago, the story of an adventure of a fisherman on the coast of England, which illustrates the truth of what we have said above,—that God takes care of those who put their trust in Him; and that to secure his blessing and protection, we have only to invoke them, "on all our laudable undertakings." This is Masonry's teaching, and it is but an echo of the utterances of our Great Light—our moral trestle-board. The story is so simple, yet so touchingly beautiful, that we will give it as we read it—in the language of the narrator.

"It was as calm an evening as ever came from heaven; the sky and the earth were as tranquil as if no storm from the one had ever disturbed the repose of the other; and even the ocean, that great highway of the world, lay as gentle as if its bosom had never betrayed,—as if no traveler had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature but for the moon, which rose in full-orbed beauty, the queen of an illimitable world, to smile upon the goodly things of earth, and to give a radiance and glory to all she shone upon. It was an hour and a scene that led the soul to the contemplation of Him who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the sea.

On the western coast of the county of Devon, upon such an evening, a group had assembled around one of the fishermen's cottages. The habitation was built in the true style of the olden time, when comfort was the principal object of the proprietor. On either side of the door were scattered the lines and nets of the owner, who was taking farewell for the night of his happy loving family, who were bidding him "God speed on this voyage."

"Good luck! good luck!" exclaimed an old man, "good luck and safe home again; ye want no more, John, but God's blessing,"

he added, recollecting himself, "*and that ye may have for the asking; but ye may as well take mine too.*" The blessing was heartily echoed by the old man's daughter, who had long been the wife of the honest fisherman, and her children. Throwing his boat-cloak on his shoulders, the object of their care, whistling his dog Neptune before, and followed by his eldest boy, trudged to the beach. With the earliest dawn of morning the fisherman's family were astir; the elder girl was busily arranging their little parlor, while the younger prepared the breakfast table, and their mother spread before the fire dry clothes for her husband and son. An hour passed, and she grew somewhat uneasy that they remained away beyond the usual period of their return.

Another hour had elapsed when she said to her father—"Father, go out to the hillock, and try if you can see his sail upon the waters; he seldom stays out so long when the sea is calm and the weather fair." The old man went forth, followed by one of his grandchildren, and shortly returned with the intelligence, that a neighbor had spoken to her husband in the night, and that he might soon be expected.

The noon was rapidly passing, and the sun had already given token of the glory of his departure, when the fisherman's wife, having lulled her infant to sleep, went herself to the hill that commanded an extensive view of the wide-spread ocean. All the little household assembled on the spot, but no boat was seen upon the waters,—nothing that could give hope, except the waves, which looked too placid to be dangerous. The deep anxiety of the party was no longer to be concealed: the old man paced to and fro, looking earnestly at brief intervals over the lonely waters; the mother and daughters were sobbing audibly.

"*Fearless let him be whose trust is in God!*" exclaimed the father. The sentence was uttered involuntarily; but it had its effect.

"Aye," said the mother, "*he always trusted in God, and God will not forsake him now.*" Pray, my children," she added to her two daughters, who stood weeping beside her, "pray that ye be not left fatherless." From the hillock that overlooked the ocean, ascended the united prayers of the unhappy family for the absent and beloved.

The fisherman, the object of their hopes and fears, had been very successful during the night; when at daybreak, preparing to return home, he remembered his promise to bring with him some sea-weed to manure the potato-plot behind his cottage. He was then close to the rocks, which were only discernible at low water; he pulled for them, jumped on shore, fastened the painter of his boat to a jutting

part of the cliff, and took his boat-hook with him. He had collected a sufficient quantity of the weed, but in his eagerness to obtain it had wandered from the landing-place, when he heard his boy loudly exclaiming that the painter was loose.

He rushed instantly towards the boat, then several yards off; the boy was vainly endeavoring to use both the oars, and Neptune, the faithful dog, was running backwards and forwards, and howling fearfully, as if conscious of his master's danger, at one time about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed. The fisherman perceived at once the desperate nature of his situation. The tide he knew was coming in rapidly; and his hope of escape was at an end when he perceived the boy in his effort to use the oars had let one of them fall overboard. "Father! father! what shall I do?" exclaimed the poor lad. The boat was at this moment drifting at such a distance, that the distracted parent could scarcely hear the words, but he called out to him as loudly as he could, "*Trust in God*, my son, the Father of the fatherless."

He then stood resigned to his fate, and watched the drifting boat that bore the boy from the fatal rocks; he had offered up a brief prayer from his inmost heart to the throne of mercy, when in an instant a light broke in upon his mind. "Merciful heaven!" he exclaimed, "I may yet be saved!" With the energy of hope, battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of the rock: it was wonderful how he could have collected so many in so short a time, but hope gave strength to his arm; he was combatting not for life merely, but for those who were dearer to him than life.

The tide came on and on, and soon obliged him to abandon his work; he then mounted the pile he had heaped, planted his boat-hook between the crevices of the stones, and prepared to struggle for existence. On and on came the hungry waters, his shoulders were gradually covered, hope died within him; he thought no longer of himself, but of those whom his death would leave desolate. Still the tide advanced, and he was forced to raise his head to keep as long as possible from death. His reason was almost gone, his breath grew feeble, his limbs chill, he panted, and his prayers almost became gurgling murmurs; the blood rushed to his head, and his eyeballs burned in their sockets, he closed them with an effort, and thought for the last time on a home that would soon be wretched.

Horrible images were before him, each swell of the waves seemed

as if fiends were forcing him downwards ; he was gasping, choking—when, merciful powers ! just as the cold shudder of death came on, he felt that the tide rose no more ! His eyes opened, and a wild laugh troubled the waters, they ended in his throat, and the bubbles floated round his lips, but they rose no higher. Faintly he sighed, “ Oh, God be merciful ! ” His prayer was heard, the flow of the ocean had ceased ; but there he stood motionless, praying and weeping. The waters in a short time subsided, and he was enabled to stretch his chill limbs, and then to warm them by exercise. Soon the rock was left dry as before, and the fisherman knelt down upon that desolate spot among the billows, hid his face in his hands, and praised and blessed his Creator, his Preserver.

Soon he heard the well-known bark of his faithful dog above the waves ; in another moment the creature was licking his face and hands. He was saved : for his own boat had touched the shore, and his own boy was in his arms. He had been drifted to the land, and easily found those who rowed hard for the chance of saving his father's life. “ Now homeward ! ” exclaimed the rescued man. “ Homeward ! ” shouted the boy, and the faithful Neptune jumped and barked at the sound.

The fisherman's family were still supplicating Heaven upon the hillock that overlooked the deep, when the old man started from his knees and exclaimed, “ We are heard, there is a speck upon the ocean ! ” “ Where, where ? ” was echoed by the group, and he pointed out what he hoped might prove the absent boat. Eagerly they strained their eyes, but could see nothing ; in a few minutes, however, they clearly perceived a sail, still it was impossible to tell the direction in which its course lay, or from whence it came.

Then was the agony of suspense, the fervent prayer ; their doubt lasted but a short time, for the boat was evidently making towards the shore ; in a few minutes they could discern a man at the bow, waving his hat above his head, and soon after the well known bark of Neptune was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the rough fisherman was answered by the welcome of the old man, and the inarticulate thanksgivings of his wife.

Never was a more grateful prayer offered to the Giver of all Mercy than that which ascended on that night from the fisherman's humble dwelling. How fervently did they repeat the words that had been their consolation in the hour of their misery—

“ Fearless let him be whose trust is in God.”

BURNS' CENTENARY LAYS.—No. 10.

A GOLDEN rhyme for Robert Burns—

A hundred years ago,
Dark dawned his wintry natal morn,
Shrouded in wintry snow.
But now beneath this crystal vault
The clear-toned tongue of fame,
Speaks to ten thousand gathered round
In homage to his name.

I would to God my words could flow
With such a power divine,
That I might call earth's farthest ends
To worship at his shrine:
That every human soul this day
Might breathe his name in love;
Think only of his fame, and leave
His faults to One above.

O foremost Poet of the poor,
What dreams of beauty rise,
Whene'er we pause to speak your name,
Or see with your clear eyes!
By cottage porch, by ingle nook,
In crowded city ways,
Your songs are sweet chimes in our ears,
To cheer us all our days:

We can not shut the sunshine out
That fills our hearts this day;
This day that wreaths your crown of old
With greener leaves of bay;
But yet the storms that shook your life,
The darkness of your birth,
Will somewhat sadden all our hearts,
And mingle tears with mirth.

We love you chiefly that your songs
Were wrung from healthful toil—
We see the shining plough, we scent
The fragrance of the soil.
Not in the lap of Luxury
To you 'twas given to speak,
But where the buffet of the breeze
Crimsoned your hardy cheek.

Your feet were early on the braes,
The breezy braes of Ayr:
You heard the skylark in the blue,
Forgetting all your care:
You mourned the fainting daisy-flower,
Upturned upon the sed,
And wreathed it in immortal rhyme,
With accents lent by God.

You looked from out your low estate
With clearer eyes than ours;
You read great Nature's book aright;
You cull'd her rarest flowers:
You tracked with fatal, deadly feet,
The perjured haunts of Pride,
To prove that men are "brethren a',"
No matter what beside.

O thousands listening here to-day,
Think how with hearts elate,
Soared up his giant mind above
The brand of low estate,
And witness what a princely pen
A plough-roughed hand can guide—
To dissipate distinctions false,
And dash the brand aside.

O purest fame—too long denied,
The fame of lowliest men—
When came your champion—Robert Burns,
Who dared deny it then?
Full armed, in shining Truth he came,
Girt with the sword of song,
With nervous arm to help the right,
And battle with the wrong.

God's gift of inspiration falls,
As falls the summer shower,
Blessing alike the monarch oak,
And humblest woodland flower.
No nice distinctions come from heaven
Like those that come from men;
He taught us this, we feel it now,
And shall not err again.

O Mary, dwelling high in heaven,
To whom on earth he sung
To such sweet strains, the while his soul
With darkest grief was wrung!

Lives he beside you there above,
 In bliss divine for aye,
 And looking down, do both behold
 His crown of fame this day?

A silent awe comes o'er my soul,
 My bosom beats with fear,
 To think perhaps the Dead himself
 Stands listening to me here—
 To think perhaps his holy eyes,
 Filled with the rays of heaven,
 Are looking calm reproof on me
 For words too lightly given.

Unworthy fear! he sees my heart,
 He knows my words are love—
 A love that like sweet incense floats
 To his far home above.
 O thousands, listening round me here,
 O millions, far away,
 Send up a thought for Robert Burns,
 To crown his natal day!



MASONRY REMAINETH STILL.

IF we examine the nature and progress of man's institutions, we shall find them all partaking of the mutability which characterizes his own strange, fitful and feverish existence; perishable himself, how can he confer immortality upon his work? He erects his statue of brass, the colossus of ages: triumphant Time hurls it to the dust! True, he can ascend the enduring arch of Fame, and inscribe there the letters of his immortality; he can kindle the fire of his own renown which blazes for ages, a beacon to the universe; but he can not recall the last faint sigh of existence, nor protect his trophies against the scythe of destruction. Go and learn this truth from the melancholy picture of history! Go and moralize amid the ruins of Thebes, and ask where are her hundred gates, her thousand chariots, and her million of warriors!

"Ah! there is desolation cold,
 The desert serpent dwells alone.
 Where grass o'ergrows each mouldering stone,
 And stones themselves to ruin grown
 Are gray and death-like old."

Go and learn wisdom from solitary Tyre, and ask where are her golden palaces and her numberless natives? Go and ask of Egypt where are her twenty thousand cities, her temple of the sun, her oracle of Ammon, and her sacred fountain. There the sun shines on a black waste, the voice of the oracle hath been silent for ages, and the wild weed hath long waved in the bed of its fountain! Let Macedon produce the trophies of her conquering son; let Persia show the diadem of Cyrus and the spear of Cambyses: they are enveloped by the oblivious pall, and the mournful voice of history tells only that they *have been*. So it is with man, and with the works of man—child of doubt and danger—the spectre of uncertainty bends over his cradled slumber, darkens the warm noon of his manhood, and extends his dusky arm over the evening of his decline. He walks forth in his majesty, the image of God, and the lord of creation. Look once again, and where is he? The mysterious fire of his existence is extinguished—the clod presses on his bosom—the worm banquets on that brow where once sparkled genius and beauty, and the charnel shroud enwraps that form where once glowed the star of honor and dominion!

Since, then, instability is inherent in the very nature of man, we can best judge of the value of his institutions by their longer or shorter resistance to subduing time. We are safe in the assertion that no human society can compete with ours in duration. It has resisted every change, and braved every tempest; it hath seen the dark wing of war and conquest extended over battle-fields,

“ When death’s brief pang was quickest,
And the battle’s wreck lay thickest,
Strewed beneath the advancing banner
Of the eagle’s burning crest;
There, with thunder clouds to fan her,
Who could then her wing arrest—
Victory beaming from her breast? ”

But that wing was arrested, and the proud bird struck down, a prey to the vultures of the forest. So it hath been,—the pomp, the pageantry, the mightiness of nations hath been humbled, and obscurity hath spread its folds over palace and temple, and tower. But the old mystic Temple of Masonry “remaineth still.” No battle-cry of the mighty hath succeeded against it; no arm of human power hath been able to level it with the dust. Founded upon Truth, as “a sure foundation,” and adorned with morality, friendship, brotherly love, charity and purity, it stands there, not only unmoved, but immovable. The Great Light still glows upon its altars; Friendship

brightens and strengthens its chain within her Halls ; and Charity ministers at her doors to the needy and the suffering. May her days be prolonged until her charities are no longer needed ; her friendships be perfected in a world unknown to change ; and her Great Light mingle in "the glory of God" for ever.—*Bro. J. G. Brooks.*

DR. MACKEY'S MASONIC JURISPRUDENCE.

The State of Masonic Law in Ohio—Past Masters.

BY S——.

THE term, "Past Master," as used in the 12th Article of the Constitution of the Grand Lodge of Ohio, refers exclusively to such Master Masons as have been elected and presided over a lodge of Master Masons, and have been installed into office by the ceremonies used in installing a Master by a convocation of Past Masters, or by any other society of Masons having a constitutional right to perform such ceremony.*

Past Masters have certain distinct and positive rights, which it is proposed to consider in this article.

1. The "Book of the Constitutions," which the Grand Lodge of Ohio has adopted and recognized as the fundamental law for the government of Masons, declares that "by courtesy as well as custom Past Masters have the privilege of sitting in all Grand Lodges, and voting in such matters, as by the rules of the Grand Lodge, they might or could have voted in, while in office."

While in office, they are constitutional members of the Grand Lodge and entitled to vote on all questions which may come before that body. It follows inevitably that Past Masters are members of the Grand Lodge, and entitled to all the rights and privileges which that membership confers. But notwithstanding the solemn declaration of the "Book of the Constitutions," this right has never been conceded to them in this jurisdiction. The second article of the Constitution, which declares what officers shall compose the Grand Lodge, omits Past Masters. If this omission was intended to deny the existence of this "courtesy" and "custom" the two Constitutions

* Committee on Jurisprudence, 1858.

conflict, and the question of the right of Past Masters to sit and vote in the Grand Lodge has yet to be settled in Ohio.

2. In relation to the right of Past Masters to preside in these Lodges, there are several provisions in the laws of this jurisdiction. In section 4 of chapter 2, of the so called "Book of the Constitutions," it is said that formerly in the absence of the Master, his authority reverted to the last Past Master who is present, but that now it is the settled rule, that it devolves upon the Senior Warden, and in his absence upon the Junior Warden; even although a Past Master be present. It is added that courtesy would dictate to the Warden to call upon any Past Master present to preside; but "nevertheless such Past Master still holds his authority under the Warden, and can not act until he congregates the Lodge." In section 1, of chapter 6, of the same document the following provision will be found: "In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Warden *pro tempore*, if no brother is present who has been Master of that Lodge before; for the absent Master's authority reverts to the last Master present; though he can not act till the Senior Warden congregates the Lodge."

The 8th of the Rules and Regulations is as follows: "No Lodge in the absence of the Master and Wardens shall initiate, craft or raise, unless a Past Master be present and presiding."

It is useless to attempt to reconcile these different provisions in our laws. Our present Grand Master has decided that "a Lodge may be lawfully opened in Ohio and business transacted in the absence of the Master and Wardens." From this it is fair to infer that he thinks that a Past Master has the authority to preside over a Lodge in the absence of the three stationed officers, and that it is not necessary for either of them to congregate the lodge before he takes the chair.

3. Past Masters are invested with the right of installing their successors. They may install a Grand Master.* In 1717, the first Grand Master of England under the new organization was installed by the oldest Master present. Preston says that in the ceremony of installation a Past Master has the same powers as the Grand Master.

• 4. Past Masters are eligible to election to the Mastership of a Lodge without again passing through the office of Warden.

5. They are entitled to the honor of a seat beside the Master at a meeting of the Lodge.

* By-Laws, section 7.

6. They are eligible to the office of Grand Master, Deputy Grand Master, and Grand Warden.

7. They have a right, at a convocation of Past Masters, to assist in conferring the degree upon one who has been regularly elected to preside over a symbolic Lodge under the jurisdiction of the Grand Lodge.

AT THE GRAVE OF PUTNAM.

WE stated in a recent number of the REVIEW that the Putnam Phalanx, a military organization of Hartford, Connecticut, together with other military detachments, and a large body of the Masonic Fraternity, had been on a pilgrimage to the grave of Israel Putnam—the brave old hero and distinguished Mason of the Revolution. Since then we have received the proceedings, as printed, with the various addresses, poems, &c., produced on the occasion. The object, primarily, was to induce a spirit of emulation in raising funds to erect a suitable Monument to the noble dead,—the *Phalanx* having devoted itself to this patriotic work. The Military and the Craft are both engaged in this commendable effort, and the citizens generally seem willing to aid. We hope to see a noble cenotaph erected to the brave old wolf killer, and would go all the way to Connecticut to witness its dedication by the Grand Lodge, and hear the Oration by Brother Deming. Say, ye Craftsmen of Connecticut, shall it not be so?—and on the 24th of June, 1861?

The grave of Putnam is at Brooklyn, in Windham county. On arriving at the spot, the military composing the escort formed a hollow square, and received the Phalanx, invited guests and Masonic bodies within the same. The chaplain of the Phalanx being called on to address the Throne of Grace, he stepped forward and repeated the following stanzas, and then offered a most devout and earnest prayer.

“How sleep the brave, who sink to rest,
By all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns to deck their hallowed mould,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay—
And Freedom shall awhile repair,
To dwell a weeping hermit there!”

After the prayer, Mr. Stewart, of the Phalanx, proceeded to address the audience, and we only wish we had room for the entire address,—it is so eloquent, so patriotic, so stirring; but we must content ourself with some extracts. He first proceeded to read the inscription upon the tomb, which is as follows :

“ ‘ Sacred be this Monument to the memory of ISRAEL PUTNAM, ESQUIRE, *Cienior Major General in the Armies of the United States of America ; who was born at Salem, in the Province of Massachusetts, on the seventh day of January, A. D. 1718 : and died on the twenty-ninth day of May, 1790. Passenger, if thou art a Soldier, drop a tear over the dust of a Hero who, ever attentive to the lives and happiness of his men, dared to lead where any dared to follow : if a Patriot, remember the distinguished and gallant services rendered thy Country, by the Patriot who sleeps beneath this marble : if thou art honest, generous and worthy, render a cheerful tribute of respect to a man whose generosity was singular, whose honesty was proverbial : who raised himself to universal esteem and offices of eminent distinction, by personal worth and a useful life.’ ”

“ Text full of touching import, and furnished, in noble testimony to the merits of the warrior whose ashes here repose, by one who knew him well, and who never sacrificed truth to the flattery of compliment—the distinguished President Dwight, of Yale College. Manifest it is from the language here used, that Gen. Putnam was a man and a hero of no common mould—that he was instinct with a patriotism which burned for the welfare of his country, which perpetually urged him on to deeds of noble daring in its defense, and caused him to thrill with pride and exultation upon their successful accomplishment. Inheriting, as he did, from a long line of Puritan ancestry, an ardent and unquenchable thirst for civil and religious liberty—knowing, as he well did, that the land of his birth and nurture was the special offspring of transatlantic persecution, and had been fostered, and grown comparatively great and prosperous, solely through the operation of the principles of an enlightened freedom—it was his most fervent desire, yea, and his daily prayer to God, that these principles might be preserved in all their original purity, and yield, for all time, as in his inmost soul he believed they would do, the blessed fruits of national civilization, happiness and glory.

“ It was from a contemplation such as this of the character of Gen. Putnam, that the Phalanx now before you was led to adopt his

* This word was originally as written above, but some one has attempted to alter it by cutting an S over the C.

name as the baptismal one for their own organization ; and, glorying in it, we come hither upon a pilgrimage to his tomb—here to pay homage to his memory—here to refresh our recollections of his glorious career—here to deepen our own and the patriotic devotedness of all assembled to greet us—and here to quicken, if we can, the determination to erect a suitable monument to his ashes.

“ So, with pride here we recall the fact that when the oppression of our motherland—just after that long and stormy seven years’ war against French domination in the New World in which Putnam played so conspicuous and gallant a part—when this oppression opened its Pandora’s box of ills upon the struggling American Colonies, and by acts of Navigation, which for a century and more had lain dormant upon the Statute Books of England, now for the first time began to cut off their prosperous trade with French and Spanish settlements, and load their maritime tonnage with burdensome taxes, and turn all the profits of the Colonial commerce into the British Exchequer—with pride, I say, we recall the fact, that at this early period Putnam was one among the very first to lift his voice against the new measures, and denounce those odious Writs of Assistance, and infamous Courts of Admiralty, and intrusive, despotic Commissioners, by which they were to be enforced. Boldly, and at once, he flung to the breeze his own flag of opposition—at a time too when even the slightest resistance to the Parliamentary claims of England was deemed naught else but rebellion and treason—and called upon his countrymen, everywhere that his voice could reach, to rally under its folds, and fight, even in that olden time, in our cradled infancy as a nation, against terrific odds, fight for Free Trade and Sailors’ Rights.

* * * * *

“ With pride also this Phalanx recalls the fact, that, when Lexington sent its momentous alarm over a country whose till then peaceful measures of defense were destined to prove illusory—whose villages, and towns, and cities, were doomed for vandal devastation and the torch, and whose plains and hillsides, and waters, were to be dyed with the blood of her suffering sons—Putnam was foremost among those who sprang into the unequal contest—and from Bunker Hill to the banks of the Delaware, from the shores of Long Island Sound to the waters of the St. Lawrence—over fields smoking with blood, through war-eyed redoubts, over bastions bristling with batteries, amid the fury and carnage of battle wherever it was to be found, carved his way to one of the loftiest niches in that vast

commemorative temple of gratitude which the great American Heart has erected, in its own inner self, for all the patriotic warriors of that resplendent Revolution which made us free.

“Happy is it then indeed, this Phalanx thinks, that the citizens of Connecticut design to commemorate, by a fitting cenotaph, the hero to whom I refer. This certainly—in consistency with the exalted Revolutionary character of our State, they ought, *ought* to do. For did not Connecticut, in proportion to her men and means, do more even in our war for National Independence than any other State of the Old Thirteen? Assuredly she did. So vouches irrefutable History. Thirty-one thousand nine hundred and thirty-nine of her sons, as I have often had occasion to remark—think of it—*thirty-one thousand nine hundred and thirty-nine*, Connecticut gave to the battle-fields of the Union! She gave to all the vital councils of the Revolutionary War golden contributions of wisdom and experience. She gave military supplies that were prodigious and seemed exhaustless. Twice, through her supplies of provisions, she may be said to have saved the whole Continental Army from absolute destruction—once when cantoned on the banks of the Hudson, and in adjacent New Jersey, this army was upon the very verge of extermination by famine—and again when it was in a similar horrible crisis at Valley Forge—there, where the despairing hearts of more than ten thousand starving and fainting American soldiers—huddled in the wild, inclement woods, in the piercing cold of winter, and in the very face almost of a most formidable, and ever menacing foe—started and rejoiced at the lowings in the forest of those bullocks and fatted steers, which just at this juncture, were pushed on, in huge droves, from our own old Provision State for the relief of the sufferers, and caused them to pour themselves forth in most fervent thanksgivings to that Great Benefactor whose are ‘the cattle upon a thousand hills.’

* * * * *

“But, after all, the Laboring Oar for the erection of a suitable monument to General Putnam, must be and remain in the hands of Windham County—for within its precincts, as I have already suggested, his bones are deposited—and here, just by us, they still repose, waiting for that trump, which, longer, louder, and more dread than any that ever summoned him to the battle-fields of earth, shall waken him to the peaceful arena of another world. And here his spirit—may we not fondly imagine—revisiting the earthly tabernacle of his ashes, hovers in our midst to-day. Scarce an idle fancy this—for surely that touching dirge, and prayer to which we have just listened,

so full of solemn sorcery, and the magical words soon to flow upon yonder green from the eloquent defender of that Spirit's excellence here on earth, and the incense-wafting hearts of this crowd of worshippers, convened in pious gratitude and reverential awe to do it homage—surely all these circumstances may well be deemed incantations powerful enough to evoke that spirit from the dreamland of another world, from the mysterious and visionless spheres above us, and charm it into our very presence.

“How then—with us, though invisible—how must it joy in the scene upon which it looks! With what heaven-born pride must it swell on noting the grand patriotic purpose of gratitude which is here and now taking root—gratitude not alone towards itself as having aided to inspire and achieve those priceless liberties which we now enjoy, but towards all those spirits also, kindred with itself, which labored with it upon the matchless fabric of American Independence!

“Could it but speak—were this viewless Spirit of Putnam but now and here re-voiced—what would not be its exclamations of satisfaction and thanksgiving for the homage tendered it upon this occasion by thousands of beating hearts, and glistening eyes, and listful ears, and whispering tongues—homage tendered through it, to all the immortal kindred warriors of its day on earth—homage, through it, tendered to all the great principles of American Freedom, and to the mighty millions who now, from sea to sea, swarm a gigantic continent, and to the still mightier institutions under which they all happily live—homage again through it, when the present generation of American people shall have passed away, tendered to unborn millions who shall succeed them, until time shall be no more!

“God speed—methinks I hear this spirit say—its voice celestially intoned—God speed the purpose of this day's gathering! God bless the loving hearts that fain would make my name, and its monumental home on earth, incentives to patriotic devotion! If the ashes of the body which I left on earth serve only but to prompt respect for that great cause to which in mortal life I cheerfully devoted my mortal vigor, this will be to me a joy in Heaven. Oh may the shrine which contains them, however adorned by outward art, teach to every passer-by, that next to the love of God, a holy and undying love of country is the first of human virtues.

“Sons and daughters of Connecticut around me, listen to that spirit-voice, and here, upon this spot, vow that the monument in

honor of the dead warrior *shall* be erected. Stretching 'high in massive solidity, and unadorned grandeur, let it rise until it meet the sun in its coming—let the earliest light of the morning gild it, and parting day linger and play around its summit.' It will rise to one—be it your glorious reward to think—who, shunning no hardships, scorning every danger in the defense and service of his country, devoted to Connecticut, and to the New England and America of his day, and to the America of all time, a soul that was loftily patriotic, and energies of action that were alike swift, bold, and inexhaustible—and whose name alone, had we in Connecticut no other upon our roll of leading Revolutionary warriors, would be of itself enough to fill our military clarion full, and to keep fresh and verdant, for our boast forever, some of the most lustrous laurel leaves that ever intertwined in a soldier's triumphal crown!

"And now, Ladies and Gentlemen, in beautiful endorsement of those views of the character of General Putnam which I have now presented, a communication which I hold in my hand, adds a noble poetical tribute. It is from the pen of one of the most gifted ladies of our own, or of any other land, one of enlarged and most happy fame, whose muse has already long sweetly sung in almost every department of literature and of art, and which now plumes, for the second time, a strong patriotic pinion over the memory and the grave of General Putnam. I refer to my distinguished friend, Mrs. Lydia H. Sigourney, who, when I left Hartford, entrusted this manuscript to the hands of the Judge Advocate of the Phalanx, with liberty to use it as his judgment might dictate. With it, as a peroration which you will all, I doubt not, deem touchingly apt, I shall conclude. Please listen.

PUTNAM AND BUNKER HILL.

(Written for the Putnam Phalanx, on their visit to Brooklyn, Connecticut, at the Eighty-fifth Anniversary of the Battle of Bunker Hill, June 17th, 1880.)

ROLL back, roll back, ye fourscore years!
 The battle-scene restore.—
 The rushing hosts, the reddening skies,
 The cannon's deafening roar;
 What chief yon patriot band inspires
 With his own iron will?
 Who leads undaunted to the charge?
 Putnam, of Bunker Hill.

Through all the long and weary course
 Of war's disastrous day,
 If Freedom's vestal flame grew faint,
 'Neath Fortune's adverse ray,
 New courage, kindling at the past,
 Through every heart would thrill,
 As memory from her tablet cried,
 Putnam, and Bunker Hill.

Oh, little sons, who yet shall rise,
 Your country's pride and stay,
 To throw an Ægis o'er her breast
 When we have passed away ;
 Oh, fair young creatures—yet unborn—
 Who home's loved sphere shall fill,
 Teach to your listening babes the words,
 Putnam, and Bunker Hill.

Here, on this sacred spot, a tomb
 We pledge ourselves to raise,
 Which for the millions yet to come,
 Shall guard his name and praise.
 Speak, Cenotaph ! at morn's first ray—
 At noon—at evening still ;
 Through the eternal marble say,
 Putnam, and Bunker Hill.

L. H. S.

That distinguished Mason, and the finest Orator in Connecticut, Bro. H. C. Deming, at the banquet which followed, delivered one of his inimitable Orations : we would give it to the Craft, but unfortunately it has not been published. We shall hope to hear from him on Putnam's Masonic character, at a future day.

THE THREE TASKS.

(Sung at the Festival in behalf of the Asylum for aged and decayed Freemasons, London.)

THOUGH, Brothers, we have built our shrine,
 And reared the Altar's Cubic Stone,
 Graved on its front the mystic sign,
 Known to our ancient Craft alone :
 Not yet our crowning work begun,
 The Mason's labor is not done !

Though Charity hath formed a pile,
 Where breathes her Orphan Children's prayer,
 Whose grateful hearts, whose happy smile,
 Reward our deeds and bless our care :
 Not yet our crowning work begun,
 The Mason's labor is not done.

When we have reared a home for those
 Who of their plenty freely gave,
 Whom poverty at life's late close
 Hath left no shelter—but the grave :
 Then may we boast a race well run ;
 Then will our crowning work be done.

THE MASONIC REVIEW.

Masonic Song,

WORDS BY MRS. DUFOUR.

MUSIC, "SCOTS WHA HAE."

1. On, with hearts of light and cheer, Songs of golden harvests near

Should di - vest our souls of fear; Loy - al brothers, on.

Heed not though the skies are dark, *Faith* and *Hope* are in the barque,

Beams on high the shin - ing mark, Till the meed is won.

2. Perils fierce may round us lie,
Discord's waves roll fearful nigh,
Still we'll bear our flag on high,
That "*in God we trust.*"
By our ancient landmarks old,
Fearlessly our way we'll hold,
By our *compasses* controlled,
While "*in God we trust.*"
3. Deeds of high and great emprise,
Deeds whose record's in the skies,
Be the steps by which we'll rise,
To the realms above;
Where our ancient temple stands,
Never wrought by mortal hands,
Where our *Great Supreme* commands,
From his throne of love.

July 10th, 1860.

SCRAPS FROM THE GRAND LODGE OF KANSAS.

KANSAS has absorbed a large proportion of public attention for several years past : It has been the battle-ground of contending factions, and much ill blood has been engendered there, while the whole country has felt the excitement growing out of the contests in that beautiful Territory. Some four or five years ago a Grand Lodge of Freemasons was organized in the Territory, and there was at once one spot of neutral ground, where men of opposing views in politics and religion could meet as brethren and " *dwell together in unity.*" We have watched with some interest the progress of Masonry there, not only in its increase, but in its expressed sentiments, in its legislation, its jurisprudence and the general tendencies of its labors. The Craft in that Territory have recently come together from nearly all the different States of the Union, possessing a diversity of sentiments, accustomed to different habits, and each disposed to think " *their own way the best.*" This was natural—to be expected, and it required time to enable all to merge into a settled sentiment, and work together harmoniously to the attainment of a common object. But this has been, to a good degree, accomplished, through the genial spirit of Masonry ; and we doubt if there is now to be found a Grand Lodge so young, made up of such diverse materials, and yet so well established in the great leading characteristics of Ancient Craft Masonry. They have much, yet, to do ; but it is enough to say—*they are at the work*, they are laying broad and deep foundations on which

to build up their noble Temple, and the future, we trust, will attest the wisdom of their designs and the stability of their workmanship.

The last annual session of their Grand Lodge was held at Lawrence, in October last, and we have recently been looking over its transactions as published. The proceedings lack that stereotype character seen in older Grand Lodges; there is a freshness—a newness—about them, something *unique* and a little out of the common routine; but they are none the worse for this. The very departure from usual forms will set men to thinking; we see things in a new light—from a new stand-point, and we are the gainers for every new thought evolved as the consequence. We are so accustomed to looking at the Temple from a stand-point on the summit of Moriah, that we hardly know how it looks from any other. We should visit other elevated spots and gaze on other aspects of the building, and we shall understand it better when we come back to Moriah. That Temple was beautiful and harmonious, look at it from what point you would; and Masonry will develop new beauties when it is seen from different stand-points.

There are now twenty-five chartered Lodges in Kansas, and several working under Dispensation, to be chartered, probably, at the next session. These are spread over a vast stretch of country, sparsely populated, with limited means of intercommunication, and with material as diverse as the different sections of the country from which they hail. It must be remembered, too, that the people have little time to devote to any thing but labor: farms are to be opened, the prairie subdued, homes to be built, and the comforts and conveniences of life acquired. Facilities for the intellectual and moral culture of their children are to be secured; laws are to be enacted, and government established, and almost every thing else is to be done. It is strange, indeed, that the Craft have found time and means to do so much as they have, and they have already accomplished much.

The address of the Grand Master, Bro. Richard R. Rees, is a sound document, and there are items in it worthy of general attention. In giving a list of the Dispensations issued during the year, (eleven) we find one, Auraria, at the town of Auraria, away up among the spurs of the Rocky Mountains, in the gold diggings. Bro. Rees, on referring to this, says:

“Auraria Lodge is the first advance of Masonry, this far north, into the confines of the Rocky Mountains, and is located within the newly discovered gold regions of the West, and literally amid the highest hills and lowest valleys, where the sun, reflecting from per

petual snow, warms the rich vale in its constant verdure. Truly this is an age of penetration and progression, and the genial influence of Masonry, cementing and warming the hearts of its members, keeps pace with the march of civilization. To the care of R. W. Bro., D. P. Wallingford, P. D. G. M. of Missouri, I committed this Dispensation, who has doubtless set the brethren to work in ample form in that far distant land, and we will earnestly pray that they may quarry no stone unfitted for the building."

Bro. Rees is in favor of collecting a library for the Grand Lodge, of useful and sound masonic literature, but takes occasion to throw in a caveat against much that is published by some masonic Editors—and we think very wisely. He hits off this morbid *penchant* to become the Editor of a Masonic Periodical, so prevalent at the present day, but would encourage such as are worthy. He closes his communication with some sound advice, which it would be well for the Craft every where to heed. He says:

"Permit me, brethren, in this my last communication, to admonish, through you, as their Representatives, the Masons of Kansas to stand constantly upon the watch-tower and guard the portals of the lodges—save the time honored institution from the pollution of vice and immorality. There is as little consistency in the profane and foul mouthed swearer, the thick tongued hanger on at grog shops, the professional gambler, the desecrator of the Sabbath, and the contemner of God's holy laws, being a Mason in a proper sense, as there is in his being a Christian. None but he who strictly obeys the moral law should enter here. While ours is no religion, yet it embraces in its teachings all the virtues necessary to the Christian character, and while few, perhaps, adhere to the general teachings of the Order, yet too few comply with the prominent virtues of the Association. Impress it, then, upon your Lodges, that it is better to reject ten good men than to accept one unworthy one; nor is it all who outwardly obey the moral law who are fit for Masons; it is the inner man—the man whose heart is right, who can adorn our temple. The pharisaical observer of the ten commandments, whose heart is too narrow to contain a tender emotion or a holy feeling, is far more dangerous than the libertine. Scan every applicant to the core; accept no negative character, but take a man alone for his good qualities, and not for his want of bad ones."

The Grand Master, however, was disappointed in his expectation of relief from the responsibility of office: he was re-elected with great unanimity, and still adorns the Orient of that Grand Lodge.

There was little but the ordinary routine of business transacted,—such as issuing charters for new lodges, looking after financial matters, and proposing some amendments to the By-Laws. During the session the Grand Lodge received an invitation to lay the corner stone of a building for a University, which was accepted, and the duty attended to in ample form,—the “Grand Lodge being opened in the E. A. degree.” This, it occurs to us, is not the usual mode at the present day—if ever. When such duties are performed as laying a corner stone, consecrating Halls, or burying a deceased brother, we believe it is usual to open on the third degree, and “call off,” to perform the duty. It may, however, be correct, yet we doubt the propriety of it.

Bro. Rees was re-elected Grand Master; Geo. H. Fairchild, D. G. M.; C. Hornsby, G. S. W.; E. T. Carr, G. J. W.; C. Beck, G. Tr., and Chas. Munde, G. Sec’y. There were *nine* Grand Chaplains appointed for the Grand Lodge! It is well to have one, but what use there is of nine, we can not divine. Still, it is none of our business.

Appended to the Proceedings, is an Address delivered before the Grand Lodge, by “Bro. J. M. Pelot, M. D., Grand Lecturer and Grand Orator,” in which there are some things worthy of warm commendation, and others—not quite so meritorious. He gives some pointed illustrations of the power of Masonry over the passions of men in times of high excitement, and refers especially to occurrences in Kansas during the troubles there.

“In August, 1856, when the citizens of Lawrence and Leecompton met only at the point of the bayonet, I had the honor to accompany Acting Deputy Grand Master O. C. Stewart, to Lawrence, for the purpose of constituting the Lodge and installing the officers at that place. We saw numbers of armed men, and heard of numbers of prisoners who had been arrested for encroaching on the bounds of a *corps d’armes*, and without that universal passport which Masonry gave us, we certainly would have shared the prisoners’ tent. But we were not molested nor insulted in our peaceful mission, and the brethren received us hospitably and parted with us fraternally.

“On what was thought to be the eve of a great battle, a certain Commander-in-Chief of one party blundered into the camp of his adversary. Of course he was detained a prisoner of war, until it was discovered that he was a Mason, when he was immediately released and escorted beyond the reach of danger.

“A colonel, who had rendered himself conspicuous, was, after a

hard fought battle, taken prisoner and conducted to head-quarters for court-martial, when it was confidently expected that his life would pay the forfeit of his unenviable notoriety. An officer, who knew him to be a brother, declared that he would die before the prisoner should be injured. The court sat, and for some *inexplicable* reason his judges were lenient and the prisoner released.

"I heard of a judge whose court was broken up, and whose life was spared only by the interposition of his masonic brothers.

"I saw a poor fellow brought into camp as a spy. He protested his innocence, and plead to be allowed to return to his unprotected wife and children, who were suffering in his absence. But all in vain. Finally, he resorted to a mystic sign, when the commander immediately saw the force of his arguments and turned him loose."

In discussing the necessity of adhering closely to our landmarks, he remarks :

"In passing, I would here refer to another evil which has crept in to a small extent, though it is probably passing away. I allude to the spirit of other secret associations affecting the minds of those Masons who have committed polygamy by uniting with them. The introduction of strange technical phrases, parliamentary usages, and new constructions of jurisprudence, evince the fact that some of our brethren are trying to serve two mistresses at the same time."

This is plain and candid, but we doubt whether some of the brethren will be very well pleased with the complimentary notice.

On non-affiliated Masons, Bro. Pelot is decided, and we think is right. Referring to the ancient practice, he says :

"If a brother left one Master, it was to report himself immediately to another ; for no journeyman could work with a cowan, nor could a Master employ cowans as journeymen. When from age or infirmity, they found themselves unable to work, they were kindly cared for by the Fraternity. How, then, could a Mason "dimit" from his Lodge, as dimitting is now understood ? If he withdrew himself entirely from the Craft, how could he hope to derive a support, deprived, as he would be, of the privilege of working at his trade ?

"It is easily perceived that a gradual recession has taken place from this position of our fathers. But it will be found that the evil is more prevalent in America than in England. They have not been cursed with the *credential* mania as we have been. Bro. Elisha Cook observes that we require many written credentials and place little stress upon the examination, while in England the examination is severe, and the diplomas, dimits, certificates, *et id omne genus*, are of

little use. * * * * But what can be more awkward, or more productive of evil, than the universal prevalence of dimitts in the United States. What is the philosophy of allowing at least a tenth part of our body to hold papers releasing them during their pleasure from nearly every obligation they owe to the Craft? Can we hope for success in maintaining the honor of Masonry, with such a host of idlers hanging on our skirts? In the sacred name of Freemasonry I protest against the practice!"

And so ought every one who has the good of the Order at heart, until the practice is abolished; for we know of none more detrimental to the interests of Masonry than this of non-affiliation. But there is one thing in which we think the Brother is mistaken,—that in England, diplomas are regarded as of little consequence, while the examination is every thing. Our experience, while in England last summer, was precisely the reverse. We visited in Dublin, in London, in Edinburgh—the Grand Lodge, as well as in the Chapter. We were always required to produce, *first*, our diploma, while the examination was very brief, and confined to the landmarks alone. This "Brother Elisha Cook," we presume, has had a different experience since that quoted by Bro. Pelot. In a late number of the London Freemason's Magazine, we notice a complaint from this Bro. Cook, that he was refused admission to a Lodge *because he could not produce his diploma*. (The presumption is, he is not a member of any Lodge, or he would have had a diploma.) He insisted upon being admitted without his diploma, but John Bull was decided, and "Bro. Cook" was compelled to leave. He made his complaint in the Magazine, as above stated, and was ably replied to by a Brother, and the Master of the Lodge fully justified in his course. So much for the reliability of "Brother Elisha Cook." We close our notice of Bro. Pelot's lecture, with a quotation containing important suggestions.

"That we have ceased to follow the laws given to our fathers, is clear. That we are suffering the evil consequences of our heresy, is equally clear; and that the evil is spreading and threatens to become disastrous, can be perceived from the rapid increase of dimitted Masons within the last few years. A plan that was intended to endorse a brother who desired to change his residence, that he might have every facility to continue his connection with the Order, has become the means of alienating a large number of brethren, either through indifference or to satisfy the whims and petty discontents of lukewarm Masons. What is a dimit? On its face it is nothing more than a certificate of good standing and a secretary's receipt in full.

But in effect it is an endorsement of inactivity and a species of honorary life-membership. If regarded and used only as a certificate of good standing and of full payment of dues to date, it is no more than every member of a Lodge is entitled to ; but as a token of withdrawal it is unconstitutional. I regard it as the worst document a Mason can keep about him, and the sooner he can get rid of it the better.

“ That the whole plan should be abandoned, does not trouble my conscience : we should return to the landmarks anciently set up for our governance as soon as we perceive our error. It will not do to leave the question to the unconcerted decision of subordinate Lodges : it is a matter for Grand Lodge action in every jurisdiction in the United States. The Constitution of Kansas now *allows* subordinate Lodges to collect dues from non-affiliated Masons ; they should be *required* to do so. But there should not be taxation without the privilege of representation. Therefore, let subordinate Lodges be required to enroll all Masons in good standing in their respective jurisdictions as members, unless they prefer retaining their membership elsewhere ; or, let every Mason be considered a member of the Lodge to which he now belongs until he actually joins another. It matters little what exact form of legislation is adopted, so the end is attained. Should this be the case throughout the masonic world, that neutral ground now occupied by dimitted Masons, Masons who have been refused membership, expelled Masons and suspended Masons would be given over to the two latter classes in undisturbed possession. A very small class of those thus restored to full fellowship, might lament the loss of that refuge to which they fled when they discovered that Masonry did not attain to their standard of excellence, and their expectations were disappointed. These should remember that they once declared that they sought the door of Masonry from a favorable opinion conceived of the Institution, (not favorable expectations of what was promised,) and from a desire to render themselves useful to their fellow men. They also signified their willingness to conform to all the ancient established usages and requirements of the Fraternity. They have chosen their position ; they were not persuaded to it ; they alone are responsible. Their example may deter others from a like mistake, and the Fraternity relieved from that class of applicants who expect too much. Let them no longer charge us with defrauding them.”

So much, *en passant*, for Kansas and the Craft there. We shall expect that Grand Lodge to take high rank among its sisterhood of Grand Lodges in America.—ED. REVIEW.

A LETTER FROM THE DEPARTED.

A FEW mornings since, on sitting down at our desk, we reached to the box editorial for some papers. On looking over them we found one that appeared in a singular hand-writing. The paper on which it was written was thin, but had a smooth and polished surface. Its color was a pale blue of a singular dullness, and a faint odor of dust and cobwebs was emitted from it. Wondering where it could have come from, or what it could contain, we opened it, and found a familiar but almost forgotten hand-writing that made our nerves thrill as by an electric spark. Hastily glancing at the signature, we found it was from an old and cherished friend, with whom we, as well as our readers, had enjoyed many a pleasant chat in bygone years, but from whom we never expected to hear again. At first we thought it a hoax, like the Cock Lane ghost, or—the “holy stone” of Newark; but a close examination of the contents convinced us that it was really from our old friend. It was evidently designed for the REVIEW, and we will venture to send it to our readers. If they do not believe in its genuineness, we can only say they are not as credulous as—*some others are.*—ED. REVIEW.

BRO. MOORE :—Don't be startled when you look at the name attached to this letter : it is from one of your oldest and most faithful friends,—one who bore you company through many years of cloud and sunshine, supported you through many a trial and much anxious toil, and finally left you because he could do no more. You remember our sad parting, over a year ago when, feeling my time had come, and I could do no more, I gave you a fond embrace with my broken arms, and yielded my post and duty with my life. Aye, you remember it all, for I know, notwithstanding your ardent and impulsive nature, you cherish *old* and *tried* and *true* friends in unfailing memory; and when you laid my worn out frame away in a quiet corner, there was a tear fell on my cold brow, and I felt that I should still live in your memory and affection.

I have not forgotten you, old friend, even in my dark corner; nor the REVIEW, either; nor our numerous friends all over the land, with whom we held intercourse for so many happy years. You know there were times periodically returning, during our long years of familiar association, when extra labor was demanded of us, and

extra anxiety filled our hearts : it was at the ending of each year of the REVIEW, and the beginning of a new one. A double anxiety pervaded the office at those times, of which you and I partook largely,—as to whether our labors for the year had been acceptable, and whether our circle of friends would be continued and *enlarged* for the next year. I used to tremble through all my frame, on such occasions ; and you need not wonder that the annual recurrence of the period has moved me, even in my long dreamless sleep, and caused me to share your feelings as usual.

From this, or some other cause, I felt this morning on a return of consciousness, that my first thought was of you ! I tried to move, but found I had no longer any command over my worn out frame : it had done its work ; its days were numbered, and could move no more. But did you know that your old Chair had a—*spirit* ? a thinking, immaterial existence, independent of the perishable portion ? It is really so : the grand discovery has just been made—proved, by my return to sensibility—the consciousness of chairhood ! Don't be alarmed, for the revived spirit of your old Chair, though it comes in a "questionable shape," will not harm you ; but, unseen, it draws near its successor, and its old companion, and feels a sympathy with him during this closing month of the year—the REVIEW's year. You will not be alone, therefore, for weeks to come : you may not be conscious of my presence, but I am with you still. Your smiles will be reflected from my spirit-face ; my heart will echo each sigh from yours ; and I shall be brave just as you are brave, and hopeful as you may be. So cheer up, old friend, there are others who share your burdens—and *will* share them to the end.

I was quietly looking over your shoulder yesterday while you were reading letters from correspondents, and my heart leaped with emotions at the recognition of long familiar names—noble brothers of our old fraternal band—with whom *we* have so long held delightful intercourse. "Don't stop my REVIEW when my year is out," said one whom I remembered in "the long ago," and I was glad to learn he was a perpetual subscriber. That steadfast friend and zealous Mason, Bro. ———, said he "would try to secure a large list for the REVIEW the coming year, as he regarded it the best work of the kind with which he was acquainted." I always knew him to be a sensible and discriminating Mason, and am delighted to learn that he still clings to the REVIEW. But the next letter was in a strange handwriting, and I could scarcely read it ; yet by close attention I made it out :—"I have often heard of the REVIEW, and have long desired

to take it ; but our crops failed and the times have been so hard that I could not indulge this desire. But Providence has sent us a bountiful season this year, and we shall all feel like having the REVIEW—as we have little or nothing to read on the subject of Masonry : so send me a specimen number, with a prospectus, and I will try how many I can get to take it for next year.” I saw a twinkle in your eye, as you finished reading that letter, and hope spread a ray of its own soft light over your face ; while I almost laughed outright—as spirits laugh—but I feared to disturb you, and watched the opening of the next letter.

Can it be ! or am I deceived ? Surely that is *my own name*, and some of the old subscribers have not forgotten me ! I looked again, to see that I was not mistaken, and I thought *you* also looked with a brightening eye at the mention of *my name*. It is really so,—the writer desires to hear from *me* ! She shall : yes, *she*, for it is a *Mason's wife*. But let me repeat the letter, not only to show you what an impression it made on me, but to prove to you that I was really present and saw it. According to my recollection the close of it read as follows : *

“ Mrs. B. sends her respects to the *Old Arm Chair*, with a desire, if not permitted to see it soon, that she may hear from it through the REVIEW,

Faternally Yours,

KEOSAUQUA, Iowa, July 15th, 1860.

A. T. B.”

You can hardly imagine, my old friend, how these words thrilled through my immaterial system, and made me feel that I still had an interest in the wonderful Craft : indeed I almost regretted that I were not able to resume my tangible form and labor, as in days of yore, for the good of Masonry. I determined at once that my fair friend, Mrs. B., whose excellent husband I well remember as a fast friend and paying subscriber to the REVIEW, *should* hear from me, and immediately set about contriving how it could be done. I will not let even *you* into “ the secrets of my prison house,” but I can assure you that we of “ the departed” enjoy “ ways and means” to accomplish objects, that you know nothing about. I have been so long, in other years, familiar with the mysticism of the Order, that I easily devised a plan and executed it. Beings “ without body or form” can readily pass through material obstructions ; and in “ the wee sma’ hours,” when it is our “ privilege to walk the earth,” I made free with the old

* The Old Chair *must* have seen the letter as stated, for on taking it from the files and examining it, we find the extract substantially correct—only one or two words omitted !—ED. REVIEW.

pen, and other machinery about the well-remembered desk: Here, in the very place I used to occupy, you might find me now, if you could be conscious of my presence.

I have carefully watched the pages of the Review during my waking intervals through this year of gloom in the dark corner, (for I had the nights all to myself in the office,) and it has afforded me many hours of pleasure. You have given a good account, though brief, of your visit to the old world, and your pleasant journeys to the Grand Lodges in our own land. But I have seen little or nothing yet from my own native State,* Indiana. How are my old friends there? I have not forgotten, even now, the long list of names that hailed from the land of my birth—and growth. I hope they have not deserted you—I *know* they have not—but you must not forget or neglect them, or the interests of Masonry there. I followed you to Iowa and Missouri and Illinois, as well as to our own Ohio Grand Lodge, and even on your flying trip to the East, and enjoyed, unseen, the pleasant interviews with many of our old friends and correspondents. I shall do this again, should you see proper to venture abroad, for I find no companionship like yours; we were so long together in past years, that I love your company still.

I should like to have a chat with you about the future and its prospects, but will not detain you much longer. I have been looking over the subscription lists for the past year, and find it enlarged above the previous year: I can not but hope *each one* will send his name for the ensuing year, *and the money to pay for it*, for I *know* publishers can't live by trusting. In addition to the list of old names, I hope there may be many new ones added, of those who have been initiated during the year, and who doubtless desire to be well informed on all subjects connected with Masonry. I venture to suggest to *my* old friends that each one make an immediate effort to send you a *big* list. Perhaps my friend, "Mrs. B." will help in such a good work, for ladies can generally succeed in such an enterprise, though not of the Craft, better than men can. I know by careful observation that *Masons will not refuse to subscribe for the Review, when a lady asks them!* I've seen it tried, and know the wives and daughters of the Craft make the most efficient agents—*when they try!*

I would like, old friend, to speak about your Correspondents, if you or they would not think me meddlesome. Bro. Sparrow has given a well-arranged *expose* of the masonic law, as it exists in Ohio,

* A notice of that Grand Lodge was omitted by mistake: we beg pardon of the Old Chair.—
ED. REVIEW.

and the Order will be much benefited if he can be persuaded to continue his labors. Bro. Ellis has written two or three admirable songs, and I have heard them sung, too, most sweetly. He *ought* to write more than he does, though I am aware other matters claim his attention. "Isaac, Jr."—a "chip of the old block,"—plain, tart, and earnest,—I am glad he has taken up the pen, and hope he will write again, and often. Mrs. Dufour and Ernestine—these are old friends of mine, and their poetry always affords me pleasure,—it is so full of pure thoughts in robes of beauty. And Bro. Carson,—why don't he give us more of his Archæology, the fruits of his extensive reading and critical research. But what has become of "Mary?" You know how her pen used to delight us, and what numberless inquiries were made about her, when our patrons visited the office: why don't *she* write for the Review still? Surely she has not lost her interest in Masonry! Wish I knew where she was: I would have her dream of mystic language and beautiful emblems, of Faith and Hope and Charity, and the heaven of rest to which they lead, and inspire in her heart a renewed zeal for the Royal Art. And I wish I could stir up others, too, active, zealous, laborious Masons, to think more and write more for the benefit of their brethren. How much more "light and information" could be poured into the Review each month, if the master-workmen would put their designs upon the trestle-board, and send them to the Review to be read by the Craft everywhere.

But only think what I am saying, and where I am venturing! but you will excuse me, for I almost thought I was in private consultation with you, as in "days o' lang syne!" What I have said is truth, nevertheless, though I am but a shadow. *There!* the first grey streak of the morning has just peeped through the shutters, and I am still at the desk: I must conclude quickly, and away to my refuge. But, dear old friend, I will come again, it may be, to cheer you in your work, and assure you of my unfailing interest in your success, and in the cause you advocate. When I next visit you, I hope to see the "new books" filled with names of subscribers, all entered up neatly for the coming year, and most or all of them marked "*paid.*" Then I shall be happy,—for I know you will be, and the subscribers will be benefited.

I shall hope, my old friend, (*you* are getting old, too,) that you will not be sad when you read this memento of one who so long aided you in your toil. I had been so long silent, that I could not resist the desire to say something in this last number for the year,—and especially when I looked over that kind letter from "Mrs. B." You

and I spent long years in closest intimacy and friendship; but all of earth must perish, and we had to part. Yet we should not mourn the absent, who have "acted well their part," and performed their duty. They have their reward; their labors are ended; they suffer no more; they have "finished their work" and received their reward. So, don't deplore my absence, for *my work was done*; and while *you* remain at your post, I will now and then pay you a spectral visit, and whisper (as angels whisper,) an encouraging thought, and remind you of rest by and by. By the way, I once learned a few stanzas which come up now in memory, and appropriate to the theme and the occasion. I know you love poetry—or used to—and I will leave a copy of these verses with you, as an admonition from me—though I am not the author of them—indeed I am not. They may properly be entitled—

MOURN NOT FOR THE PAST.

"Mourn not for the past, 'tis a dream that has fled,
Its sunshine has vanished, its garlands are dead;
Deep, deep in its shadows bright hopes are laid
Oh! call them not back to the land whence they go.
They have passed, but a voice lingers now on the ear,
In accents which fall from a sunnier sphere:
'Mourn not, child of Earth, for the hopes that have set;
Bright stars are above thee which beam for thee yet.'

"Mourn not for the past, though it hold in its gloom
Loved forms that have sunk to their rest in the tomb;
Fond voices that rang in the laugh and the song,
And faces that smiled as they flitted along.
Oh! call them not back, for they went in their mirth,
Ere their hearts had been chilled by the frosts of the earth,
And 'tis well to lie down with the song yet unsung,
And wake its first notes in a heavenly tongue.

"Then yield not to sorrow, for life's darkest day
Gives many a sunbeam to brighten thy way;
But glean from the past, from each blessing that flies,
A gem to illumine thy crown in the skies.
The future is o'er thee; the present is thine,
To shroud it in sadness, or make it divine;
To sink in life's ocean, or find on its wave
A halo that breaks e'en the gloom of the grave."

There, old friend, I am done. I shall expect you to be the happier for my visit, and possibly your readers may not regret that I am,

In spirit, still

Your

OLD ARM CHAIR.

WORDS FROM A MASON'S HOME.

DEAR BRO. MOORE :—I had a long talk with my husband last night, and want so much to tell you about it. Do not smile, please, for it was not a “curtain lecture” by any means. You see, Charles had been detained at the store, and, while I sat waiting for him, I beguiled the time, as best I could by reading the papers, &c. One and another was glanced at, until my eye rested upon the MASONIC REVIEW, a title not quite so attractive to ladies, I fancy, as it ought to be ; but partly from listlessness and the want of other occupation, I read on until I became *really* interested. There was a piece of music in it too, such a pleasant surprise, and away I ran to try it on my new piano, a birthday gift from Charles, you know, and oh, how beautifully those sweet chords swelled and vibrated upon the ear ! Why it was an absolute charm, and here in a masonic periodical of all things ! Well, I fell to thinking of the work, and then I turned to the Editorial, and it seemed to me I had never before been so impressed with the magnitude of such a literary operation, and the incessant toil and labor of an Editor's life. I knew my husband was a Mason, and very constant in his observance of the duties which grow out of it ; but still I had never given the matter very particular thought, being in no wise disturbed by it, or defrauded of any attentions I might claim. So when Charles came in, and dressing gown and slippers comfortably donned, I straightway commenced the subject upon which I had been pondering by asking if he were really fond of *Masonry* books ? The question seemed to surprise and amuse him, but like the dear good husband that he is, he very promptly and sensibly replied that he *was* greatly interested in masonic literature, and only regretted it was not more generally read, and more liberally patronized. “There,” I exclaimed, “you have just hit the point that was puzzling me so much ; if there is any real value in masonic reading, as there must be, since *you* say so, what can be the reason a more prominent position is not given to it, and why do not Masons take a more general interest in it ?” “Partly because so many of the Craft have so little mental culture that they are ignorant of, or insensible to, its necessity ; partly because they are indolent or careless ; and *mostly* because they are *stingy* !” “Oh, Charles, what a word for you !”

“Well, my dear, it is so,—there is no use in refining down a palpable fact until its point is lost. I know I could *lend* my Review,

and keep it in actual service for the whole period of its natural life ; but that I hardly feel called upon to do, for there is not a member of our Lodge, so far as I recollect, who is not entirely able to pay two dollars a year for what would be worth incalculably more to him than the paltry coin so invested ! ”

“ Then why do not you, my dear husband, and others, who have a correct and enlightened view of this matter, just labor awhile with those men, and endeavor to convince them of the importance of more masonic knowledge, and a more liberal spirit ? ” “ Saul among the prophets,” exclaimed Charles, catching me in his arms, “ I do believe the cause of Masonry must need advocates, since a *woman* takes up in its behalf ; ” but the result was, dear Editor, Charles *did* promise to make a very decided effort to increase the list of your subscribers, and, between you and me, he *can* do wonders when he chooses.

I really became so engaged about it, I half resolved to write an appeal to *the South*, for you know the liberality and high-toned spirit of southern character ; how freely and promptly they respond to an application in behalf of a good cause, and I am sure from what Charles says, they of all others must love Masonry, when its mystic ties and universal brotherhood encircle them so beautifully ! Now if I only knew some of those noble southern men that Charles talked so enthusiastically about, how I would like to ask them to use just a tithe of their influence, to give a wide-spread circulation to the REVIEW, all over their beautiful land. Wouldn't they be glad to know how this would strengthen the ties of a fraternal interest, and unite in a warmer, firmer grasp, the children of a colder clime, with the genial and more ardent natures of the sweet, “ sunny South ? ”

One more thought, if your patience will indulge me. We see by the papers, the thermometer has been standing at 92°* and upward at your home, and we in our cool, northern latitude, think how intensely you must feel this, shut up, as you doubtless are, to constant effort at your desk. We hardly know how those for whom you unceasingly labor, can fail to appreciate the great service,—how they can fail to come up promptly to your relief, not only by canceling former obligations, but by a pledge for co-operation in the future.

There, Charles has just saucily been looking over my shoulder, and what do you think he says ? Why that your debtors are quite likely to think like many of his, that when they do “ pay ” for your labors, they do you the same “ favor ” as his customers, when they purchase what their necessities actually demand !

* 92 would be comfortable : it has been 100 ! — EDITOR.

Just think of that—"pay"—"favor!!"

I declare if my indignation is not getting high as your thermometer, so I better at once say, Good bye. Ever your friend,

HOME, July, 1860.

GRACE.

THE BATTLE OF LIFE.

BY BRO. WHITING.

BRETHREN, how, this lovely morning,
Goes the battle with you here?
Are you arm'd to meet with scorning
All the hosts of sin and fear?

Human life—it is a battle,
Waged unceasing, day by day;
Loud the death shots round us rattle—
Fierce the foes in dread array.

Sin and sickness, want and sorrow
With our frailties are allied,
Each from each contrives to borrow
Aid to conquer human pride.

But, my brethren, there's an armor,
Which is proof to all attack;
Voice of foes or syren charmer,
Power to harm it still must lack.

This strong armor is Masonic,
You will find it light to bear;
Three short words in phrase laconic,
Shadow forth its beauty rare.

Faith the helmet, bright and shining—
Hope the breastplate, strong and true;
Charity, whose beams refining,
Clothe the soul with graces new.

This the armor, whose protection
Guard from foes to meet us here;
While to soothe our deep dejection,
We've a board of goodly cheer.

Lo, the gifts upon our table,
Which refresh our daily toil;
They to soothe all woes are able—
Here they are—Corn, Wine, and Oil!

OBSERVE AND PRESERVE.

BY THE EDITOR.

How much richer the world would be, if this masonic admonition were strictly obeyed,—richer in intellectual treasures, in scientific acquisitions, in historical lore—in *every* thing that goes to make up the opulence of mind. Facts and phenomena are every day occurring which, at the moment, are deemed of little importance, but which in after years become the key to, and the exponents of matters of great magnitude. A simple incident, in itself apparently of trivial importance, is related to some other incident, which may give tone and character to men and minds and actions that move a whole community. A member of Congress gets tired of yawning in his room, and to escape ennui goes to “the House,” where he arrives just in time to give the casting vote on a question which, directly or indirectly, affects the social or commercial relations of twenty millions of people.

Apples had been dropping from their parent stems for many centuries, but no one had ever inquired by what law they fell from the tree to the earth, or why they fell *towards* the earth instead of *from* it, until Isaac Newton observed the trifling incident and inquired the reason of it; and the answer evolved from his investigations settled the law of gravitation and developed a new theory of the Universe. So, too, in regard to the aggregate of facts which occur, and which ultimately go to make up the history of a nation: a knowledge of *minutiæ* of events is necessary to understand the phenomena that follow. In nature, in philosophy, in science and history, these small things—these minute events—these little individualities, when *preserved* and collected together tell us of the why and wherefore of great transactions, or of the strange and shifting phases of social, financial, or national life. If we would measure the orbit of a comet, or tell the period of its return to the borders of our solar system, we must go back to the science of numbers, and, beginning at the simplest elements of arithmetic, work our way up through the most abstruse principles of geometry and the mathematics, until we can grasp the entire laws which govern the course and fix the speed of the wonderful stranger.

This is a law which applies to our knowledge of every science, and to every thing that is worth knowing. And the great obstacle to the

acquisition of knowledge is an inattention to the *little* things and *little* events which appear or transpire as we pass along the highway of life. They are *so* little that we pass them unobserved, or, if noticed at all, think them too trifling to be remembered. We have not time, in this country, at least, to "observe and preserve,"—to compare and analyze. We drop the items unheeded, to pursue some glittering phantom which crosses our pathway just ahead. "To-morrow will be as to-day," and there will be time enough then to secure the treasure. We live so fast in this country, such strange and rapid developments are taking place, transitions are so quick and so wonderful, that we have not time to "gather up the fragments" as we go along;—not time to "observe," much less to "preserve" the revealments of the passing day. We squander all by the way, allow each fragment to float off on a returnless tide, and are left in poverty at the end.

How much better we might understand the "Royal Art," if we were to pick up each little fragment that we find in the quarries and examine it with an eye to profit; or carefully note the progress of the Temple as it goes onwards towards completion; or mark the influence—the effect—of each successive revelation upon the moral and intellectual nature of the neophyte,—even the forms of expression used, the *manner*, the *spirit*, the impressiveness, with which the mystic rites are administered. Beginning at the porch of the Temple, and carefully noting every thing that transpires as we proceed, we should become "wise master builders" by the time we had reached the "holy of holies," and be able to furnish a reason for all that had been revealed.

To no one department of masonic intelligence do these principles apply with more force, than to the history of the Order. For three-quarters of a century, subsequent to the re-organization of the Grand Lodge of England in 1717, the only written history of masonic proceedings is to be found in the brief records of the transactions of that Grand Lodge,—and *they* are but brief notes of its action. An ordinary page or two, or even a few lines, contains the entire record of each session, and even these were put into print rather by private enterprise than by direction of the Grand Lodge. Previous to 1717 there was nothing published "by authority," and all that can be learned of the history of the Order before that, is in occasional references to it in the published history of cotemporary events, or in biographies of some of its eminent members. Tradition must supply all the rest. Had care been taken to record, at the time, even the

principal events connected with the history and transactions of the Order during the last five hundred years, or even since the art of printing was discovered, how opulent should we now be in historic lore : how proudly could we point to the history of the Institution and the noble deeds of its eminent men : how well could we have calculated the influence of its pure and conservative principles upon the world in all its aspects—social, political, and moral !

On this continent, from the organization of Lodges in 1733, for three-quarters of a century, there was the same inattention to the records of Masonry. The transactions of the Grand and subordinate Lodges were briefly recorded,—but in many cases the records were not *preserved*. Entrusted to the carelessness of inattentive officers, and with no secure place of deposit, the records, after a few years, would be misplaced and forgotten ; or, falling into the hands of persons who were not Masons, and knew not the importance of such books, they were “ thrown away among the rubbish,” or destroyed out of mere wantonness. It is not much, if any, more than fifty years, since Grand Lodges adopted the plan of printing their proceedings, or a synopsis of them ; and it is *very* rare, even at this day, that any of the transactions of a subordinate Lodge are printed.

One volume of the records of the Grand Lodge of Indiana were lost for twenty-seven years, and finally discovered in the garret of a house on the borders of the State, where they had lain unnoticed for many years. The same Grand Lodge, for some years, kept *no record* of its transactions. At the close of the session, the proceedings were printed from the daily minutes, but no record was ever made ; and that Grand Lodge has not, at this day, a complete record of its proceedings. One large volume of the records of the Grand Lodge of Ohio was lost for many years, and was at last found at the bottom of an old box, in the city of Columbus, under a superincumbent mass of old papers and pamphlets ; and when found, the proceedings of one session were incomplete on the record. They had been printed, however, and very fortunately a single printed copy was found, and the omission in the records perfected.

At the breaking out of the anti-masonic excitement, some thirty-five years ago, many lodges gave up their Charters and ceased to “ work,”—many of the oldest lodges. In many instances of this kind, the records were left in possession of the Secretary, and were afterwards lost or destroyed. Some of the Halls were “ mobbed,” the records, jewels, and other property stolen or burnt ; and when the storm had passed over, the masonic field was a barren and desolate

waste. How much has been lost from all these causes!—how much of history, of fact and incident, of labors of love and abounding charities! Added to all, the actors in those scenes are now mostly in their graves, and we can no longer resort to them for the information which would now be invaluable.

Many of these losses are irreparable; but much may yet be recovered by prompt and judicious action,—by *observing* and *preserving* all that may yet be found of value. But how shall this be done—or who do it? This is an important question; though it makes but little matter who does the work, or how it is done, only *so that it be done*, and *well* done. If each Grand Lodge were to take the subject under consideration, and annually appoint a suitable brother to write up the history of Masonry in the State for the preceding year, incorporating in it biographical sketches of such deceased brethren, as had become distinguished in the Craft, or in any other department of social life, it would be doing a great work for the future historian. It would be a work of some labor, but it would be one of honor and distinction too. It would be preserving much that would otherwise be lost, and securing authentic data for the future historian. He could be in correspondence with the Master of each lodge, and thus collect every thing of importance for preservation, which he could analyze and arrange for future use. These documents, or reports, should be kept securely in the archives of the Grand Lodge, and under the special charge of the Grand Master for the time being.

If “history is philosophy teaching by example,” as it has been said, how important is it that the lesson should be well conned; and how shall we do this unless we have access to the teacher. The early history of the Craft in the different States, and even the transactions, legislation and decisions of the different Grand Lodges, are almost lost to the present generation. Instead of having the light of our fathers’ example to guide us in the discharge of our duties, we are left to grope our way through a thousand difficulties as best we may. A few Grand Lodges, following the example of Ohio, have collected together and published their earlier transactions; and *all ought* to do it. In all the duties of life, experience is the best guide; and having the means of knowing what those did who have gone before us, we have the benefit of their experience, added to our own.

But it is not merely the transactions of the Grand Lodge which should be preserved and made accessible to the Craft,—but every thing of importance in connection with Masonry, which may transpire, whether it be the labor of individual lodges, or the character

and attainments of the members. We want a record of the men,—their characteristics, their energy, their accomplishments, either in the quarry, the forest, or the Temple.

On looking through the published proceedings of the Grand Lodge of New Jersey, at its last session, we find the report of a committee on this very subject. They had been appointed to gather up the fragments of the history of Masonry in that State which might yet be found. The work had hitherto been neglected. The fathers had, one after another, went down to the grave, and their knowledge of the past went with them—for little or nothing was left of record. Now, the committee find, there is little left to gather: the work was postponed until too late. The committee say they “have visited many of the Lodges for the purpose of personally urging upon them the necessity of co-operation in this most interesting and important work; yet, although there has been a general response as to the necessity and importance of the work, they can not but feel regret that there has been such meagre results.”

There seems to be some evidence, or tradition, that lodges were planted in New Jersey a few years before they were in Boston: that David Cox was provincial Grand Master there as early as 1729, and organized lodges in the Province. But the records, if there ever were any, are lost, and New Jersey thus loses the honor of having had the earliest Lodges in America. Nor can the committee procure “reliable information regarding the four Lodges which were in existence in the State previous to the organization of the Grand Lodge in 1786.” They can’t even ascertain when, or by whom, they were organized, nor who were the active men in those days, nor through what scenes of trial and toil the earlier Craftsmen passed. The committee, after urging upon the subordinate Lodges to co-operate with them in their labors, say:—“They consider the subject which has been referred to them one of great importance to the welfare and interests of this Grand Lodge, and the body of Masonry throughout this jurisdiction. There is no better guide to the future than the experience of the past, and the more particularly is this the case in regard to the Masonic Institution, which, eminently traditional in all its parts, has more just cause to keep bright the chain which binds the present and the future with the past than any other human organization. It ill becomes us to boast of the antiquity of the Institution, if we neglect to preserve the records which connect us with those to whom we are taught to look as the source of all our masonic privileges and advantages. Those who took the initiation in the organi-

zation of Masonry in this State, who bore the burthen in its darker days, who struggled through that fearful trial which made the hearts of the bravest quake with fear and trembling, and who handed down to us the results of their labors and their struggles, asked no higher meed of praise than to be held in grateful remembrance by their sons and those who should come after them. Degenerate sons are we, if we neglect to keep bright the halo which surrounds the names of Brearly, Hooper, Cumming, Beatty, Stockton, Giles, Bloomfield and others, who looked for the reward of their exertions in the noble cause of Masonry at the hands of their posterity.

“ Four generations have passed away since David Cox was appointed to preside over the interests of Masonry in this State, and another is fast following to the silent tomb. Each has taken with it much that is important we should know, and that we can never hope to regain. We may look about us to-day upon many venerable men, some of whom we may never behold again on earth ; ere another year rolls around they may be called from this imperfect to that all perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides. Ere they, too, depart, and take with them the stores of information which they possess, it behooves us to gather from their lips reminiscences of the past, that we may be said to have done our duty in our day and generation. Much that is valuable and important may yet be gathered, and your committee would reiterate their earnest desire that the Masters, Wardens, and brethren throughout the State should, by every means, aid in gathering, from whatever source, all that relates to the past of Masonry within their jurisdiction. Let no record, incident, or reminiscence, however trifling, escape. Some small item may afford a key to much that would otherwise be valueless, and your committee would solicit, from one and all, communications relating to the important and interesting subject committed to their charge.”

It is to be hoped that their able committee will succeed in rescuing from oblivion the history of Masonry in New Jersey ; but it will require extraordinary patience, sustained by unfaltering perseverance. It would almost seem that Masons were entirely regardless of the *history* of the Order, whatever they may be of its rituals, its social features, and its benevolent deeds. But should we forget the past because the present is agreeable ? Is it not ingratitude to enjoy a boon secured to us by the fathers, and yet show by no single act that we appreciate the privilege ? Who among us, to-day, would wish *their* sons thus to act ? To live in the future,—to be cherished in

grateful memory, is a noble and commendable object of ambition : let us show ourselves worthy of being remembered : let us build a monument to the fathers, while we may ;—it will be an example for others when we are in the grave.

We are pleased to see that this subject is securing the attention of the Craft, and that, within the last few years, something has been done in this important work. The Grand Lodge of Ohio has republished its proceedings from its organization. Kentucky, Iowa, California, Texas, Connecticut, and perhaps other Grand Lodges have followed her example. A movement was inaugurated to collect the history of the Order in Indiana, but the great and good Demming was called to his reward ere his work was accomplished, and his valuable collections have been lost. New Jersey is now engaged in the laudable undertaking ; and the desire to do something towards recovering long buried treasures is general every where.

To promote a love for, and zeal in, this work, a Masonic Historical Society was organized at Columbus, Ohio, in October last. It was not designed to be local in its operations, or limited to the jurisdiction of our own Grand Lodge, but to encourage laborers every where in North America, and its influence it is hoped will be salutary among the Craft in every jurisdiction. By such means, much may yet be done, many relics of the past recovered, and accurate knowledge be obtained of the men and the times now almost forgotten. If Masonry be worth any thing, it is worth remembering ; if it has been of any use in the world, it should have the credit ; if the early Craftsmen are entitled to any respect for laying the foundations of the structure and securing a refuge—a home—for their sons, it should be placed “ on perpetual record.”

If Masons do not this work, it will not be done. The outside world *know* nothing about it, and *care* as little ; and masonic labors, or connection is rarely, if ever, noticed in the published biographies of the great men of the past. What historian of Washington, of Franklin, of Lafayette, of Warren, of Clinton, of Marshall or Jackson, or others who were prominent and active Masons, has ever even stated the fact of their initiation ! There is a strange silence on this subject. A well written biographical sketch of that illustrious Mason and Grand Master, Jo Daviess, of Kentucky, appears in the last number of Harper's Magazine ; but it is not even mentioned that he was a Mason ! Will the Craft submit to this studied silence ? If they do they will merit it. Let it be their work, then, to supply what has thus been omitted in relation to the Order itself and its

individual members. Let every brother in his reading, conversation, or investigations, carefully *observe* what is curious or valuable, and then as carefully *preserve* it for the future use of the future historian.

MASONIC INSTITUTES.

SEC. III.—MASONIC LABOR.

1. *Its Legitimate Signification.*—The subject of lodge labor is merely hinted at in the Book of Constitutions, and hence it would appear that every lodge is left unfettered in this respect, and at full liberty to act on its own responsibility, and work on any principle which its Master for the time being shall consider most applicable to its peculiar circumstances, and most beneficial to the general cause of Masonry. But this is by no means a sound conclusion; for although the Constitutions contain no absolute directions for working the lectures, they distinctly command the lodges to observe the same usages and customs, and to preserve a strict uniformity of practice; for which purpose they recommend contiguous lodges frequently to interchange visits, that the rites and ceremonies of all may be intimately assimilated with each other.

Still it is not to be denied that the Master is invested with considerable latitude in this matter, for it was laid down as an indisputable axiom by the late Grand Master of England, that so long as the Master of any lodge observed the landmarks of the Craft, he was at liberty to give the lectures in any language best suited to the character of the lodge over which he presided; and hence we find some Masters using the formula of Dunckerley and Preston; others that of Gilkes; and many that of Hemming and the Lodge of Reconciliation. All these are doubtless good, but they vary in several essential particulars, and all have their beauties and their defects. In the United States a great stride has been made in the right direction towards the improvement of the lodge lectures, but still perfection has not been attained.

2. *The Lectures.*—In delivering the lectures, the Master will do well to remember that the formula authorized by our present Grand Lodge is that which was promulgated by the Lodge of Reconciliation at the Union, although many lodges prefer other rituals. And this

is perfectly consistent with masonic law, because the landmarks are alike in all. Some species of lecturing is essentially necessary to the prosperity of a lodge. *Quid leges sine moribus?* The brethren expect it; and it is the duty of the Master not only to gratify their wishes in this respect, but to enlighten their understanding on all subjects connected with the Craft; not only to open his lodge, but to employ and instruct the brethren in Masonry. In the absence of lecturing, the lodge soon degenerates into apathy, indifference, and a paucity of numbers; for who would give up time, which might be much more profitably employed, to an attendance on a lodge where they were not likely to receive masonic information, or be furnished with new ideas on any other subject?

The assiduous Mason aims at the progressive improvement of his mental faculties; and if his hopes are disappointed, and knowledge proves to be an unattainable phantom, he retires in disgust, and pronounces Masonry to be nothing better than a useless waste of time. His labor is in vain; he seeks for improvement and finds it not; who can then wonder that he should quit the vapid scene and employ his energies in other pursuits which afford a more gratifying and beneficial return.

Let the Worshipful Master work regularly, and we promise him that he will see his lodge prosper and increase both in numbers and respectability; but let him be cautious how he introduces any whimsical and unauthorized speculations of his own, for such a practice will certainly produce the effect of disgusting rather than pleasing his hearers. It is indispensable that the authorized landmarks be strictly adhered to. And above all, we would caution him to attempt no alteration of, or innovations in, the legitimate ceremonies of the three degrees.

3. *The Utility of Normal Lodges of Instruction discussed.*—There is a diversity of opinions amongst the Fraternity on the subject of Masonic progress. One party stickles for it, and contends that the Grand Lodge ought to make some onward move to obliterate the stain of apathy from our proceedings; for which purpose they think it would be very advantageous if a Normal Lodge of Instruction was established in every province under the jurisdiction of the Grand Lodge, to promulgate a legitimate system of lecturing, which might have a direct tendency to eliminate the excellences and neutralize the defects of Freemasonry, that its beauties may be displayed and its reputation triumphantly asserted. For they contend, along with our brethren of the last century, that if those who preside at our meetings

were properly instructed before their appointment to office, and duly apprized of the importance of their several offices, a general reformation would speedily take place, which would establish the propriety of our government, and lead men to acknowledge that our honors were not undeservedly conferred—would restore the ancient consequence of the Order, and preserve the reputation of the society unsullied. For unless genuine merit shall distinguish our claim to the honors of Masonry, and regularity of deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with our profession.

These Normal Lodges should be provided with Masters thoroughly qualified for the performance of every duty, and meet once a week or fortnight in some central situation; no brother to be considered eligible for the chair of any lodge, unless he had attended the Normal Lodge for a specified number of times, and be furnished with a certificate from its Master, testifying and affirming his efficiency and fitness for the office.

This course would be merely carrying into effect an old law of Masonry agreed to at a Grand Lodge in the year 1357, which was holden by Simon Langham, Abbot of Westminster, the Deputy Grand Master under King Edward III., where it was made imperative “that Master Masons, or Masters of Work *shall be examined* whether they be able of cunning to serve their respective lords, as well the highest as the lowest to the honor and worship of the foresaid art, and to the profit of their lords.” Such a training, it is highly probable, would elevate the moral and scientific status of the Craft, and cause its privileges to be more highly respected, not only by the profane world, but also by a great number of its own members, who, under the present system, appear to be perfectly indifferent to its claims upon their notice.

4. *Improvements suggested.*—On the other hand, there are brethren who think that Masonry is the same yesterday, to-day, and for ever, and that progress is utterly impracticable—the existing system must not be meddled with—such a course will produce a catastrophe that will make the ears of another generation of Masons to tingle. Fortunately this exclusive principle is confined to an isolated few, who may, or may not (for we would eschew all uncharitable observations) be actuated by a desire to preserve cherished privileges at the expense of public improvement. But though few in number, the party which is hostile to the onward march of Freemasonry is powerful, and not to be despised. A majority of brethren, it is true, advocate the

opinion that the science ought to be freely ventilated in the published lucubrations of scientific men ; but those fastidious members of the Craft profess to anticipate that an alarming extent of moral evil will surely result from the practice of offering masonic disquisitions to the perusal of the profane world.

However we may lament these different and even hostile views, we agree with a modern writer on a parallel subject, that if there be two parties in Masonry, and only one of them can embrace the doctrine of progress, the policy of stagnation possesses attributes of necessity, if not of grandeur. If truth is to gain by discussion, there must be an antagonist ; and we therefore honor the motives by which both parties are actuated, as they doubtless arise from a sincere love of pure Masonry, and a fear of unnecessary exposure by one party, and an anxiety for progressive improvement with the other. If, however, the tenets of the institution be worth anything, common sense would appear to dictate that they ought not to be suffered to remain stagnant ; that inducements for an increasing knowledge of their true principles ought to be sincerely and increasingly pressed on every brother's mind ; and that the Masters of lodges should propagate them freely during the hours appropriated to labor. If these instructions were strictly attended to, we should hear no more of the complaint, so prevalent amongst the Craft, of "being rusty," or in other words, totally ignorant of the object, aims, and end of the science.

The remainder of Dr. Oliver's work on the Jurisprudence of Masonry, is devoted to the legislation of the Order, and to disquisitions on "blue" "purple" and "scarlet" Masonry. The English system of masonic legislation is quite different from our own, and does not apply well in this country ;—hence, would not be interesting to the mass of our readers. We shall therefore decline publishing more from this interesting volume, believing we have all that will be of special importance to our American brethren. There is much valuable knowledge to be gained by American Craftsmen from the jurisprudence of the Order as recognized in England. Our laws and legislation are an off-shoot from English Masonry, and we may gather much from a careful study of the original—as presented by Dr. Oliver.—ED. REVIEW.

HAVE WE A GRAND LODGE ?

BRO. MOORE :—Please give us your opinion, (and also as far as within your knowledge that of the Fraternity in Ohio, generally accepted) in reference to the following question :

In 1854, Bros. Thrall, Stokes, and other highly intelligent members, being a Committee on Masonic Jurisprudence of the Grand Lodge of Ohio, reported at some length on the subject of the relation in which *non-affiliated* Masons stand to the Fraternity, ending with certain Resolutions, all of which, both Report and Resolutions, were adopted. You will be kind enough to turn to them, if not familiar with the subject. In 1855, Bro. Barrere, from a Committee of the Grand Lodge, reported those Resolutions as being among those *in force*, operating to amend or modify the By-laws, &c., which report was accepted and ordered to be printed with Proceedings. In 1856 and '57, and every year since, the Committee on Foreign Correspondence have shown up not only the general proposition as recognized by other Grand Lodges, but especially that the Resolutions of 1854 enunciated the position occupied by Ohio on this subject.

On a late occasion, involving the relation of non-affiliated masons to the Fraternity, I felt called on to take the position that the true construction of the Resolutions of 1854, and the subsequent action of our Grand Lodge, imposed a *duty* upon the Lodges of treating non-affiliated masons as being in a state of *voluntary suspension* from the rights and privileges of Masonry, and that they had no *discriminating* discretion—that that suspension, like all others while operative, included *all* the rights and privileges, viz., the right to organic charity, visitation, and masonic interment. You will not fail to observe that I recognize the recommendations of Grand Lodge to its subordinates as imposing on the latter an obligation to conform to them. This I hold to be due to the relations of parent and child, master and subject, government and governed, and especially to the dignity of *our* highest and most enlightened Legislature. I hold this latter proposition as being so reasonable in itself, as to be in effect self-evident, and assume its correctness as the basis of the opinion given by me. It strikes me with very great force, that a different opinion, acted on and acknowledged, essentially derogates from the supremacy of Grand Lodge, and must demoralize and disintegrate the Fraternity. A different opinion can only be predicated upon the

preposterous and absurd proposition that the prompt performance of duty has in itself no merit, or to state it inversely, that the man who neglects his duty, or perhaps refuses to perform it, is equally entitled to our regard with the faithful member.

The subject is vitally important, and your opinion and that of other intelligent and conscientious Brethren will be of interest. The question simply is—have we a Grand Lodge? or is every Lodge and member “a law unto himself.”

+

We are not prepared to reply to the queries above proposed, at the present time: the large amount we have to do, just now, in closing the year and beginning a new one, with the thermometer at 99 in the shade, must excuse us from any legal investigation for the present. Yet the matter is a legitimate one for inquiry, and we hope some competent brother will answer the questions in our next number.

ED. REVIEW.

Tidings from the Workmen.

OHIO.

ST. JOHN'S DAY AT MT. VERNON.

BRO. MOORE:—The Brethren of Mt. Zion Lodge, No. 9, Mt. Vernon, O., celebrated the festival of St. John the Baptist on the 23d June. The exercises although not attended with the pomp and pageantry which sometimes characterize similar celebrations were highly satisfactory and profitable to the members of the Craft.

The Brethren of Venus Lodge, No. 152, Mansfield, and of Newark Lodge, No. 97, Newark, attended as Lodges; and the number of brethren present from other lodges in this part of the State, was quite large. Among the Sir Knights present we noticed our venerable brother, Platt Benedict, of Norwalk, Ohio, who, although in the 87th year of his age, is not only strong in the Councils of Masonry, but wields his sword as vigorously as a youthful knight. After the procession, numbering some 300 to 400, under the charge of E. W. Cotton, as Marshal, had moved to a beautiful grove adjacent to the city, the exercises were opened with prayer by the Rev. S. Mower, of Norwalk, Chaplain. Then followed the singing of a Masonic ode by all the

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brethren, after which the address was delivered by Rev. Bro. Marks, of Huron, Ohio.

We can not speak too highly in praise of this address. Free from the too common glorification of the principles of Masonry, and the deification of its founders and patrons—it was plain, practical, and good. After the address, a performance “not in the programme,” added to the interest of the occasion.

Sir Knight John Beardslee, on behalf of the Sir Knights of Clinton Encampment, in a short address presented Bro. J. N. Burr, the Commander of the Encampment, with a beautiful sword as a token of their appreciation of his worth as an officer, a Mason, and a man. Bro. Burr being taken completely by surprise, did what any one else would have done, said what he could, and felt the rest.

After the exercises in the grove the procession re-formed and returned to the city, and it being Saturday night, the brethren well pleased with the performances of the day returned to their respective homes. The Newark and Mansfield Bands by their sweet music added greatly to the enjoyment of all.

MT. VERNON, O.

COSHOCTON.—A brother writes from here,—“Our celebration on the 25th of June, passed off to our satisfaction. We had some 400 in procession. The address of Bro. Hickman, the Orator of the day, gave universal satisfaction, and every thing passed off in order. We hope to be able to report good things from old Coshocton in the future.” We hope so too, for we are always pleased to hear “good tidings” from the Craft in that region.

NEW LODGES have been organized the present year, by dispensation from the Grand Master, at Ottawa, in Putnam county; Piketon, in Pike county; Edenton, in Clermont county; East Townsend, Huron county; Sandusky City; Clarksville, Clinton county; Johnstown, Licking county; Cherry Valley, Ashtabula county; Sabina, Clinton county; and Galion, Crawford county. This makes but ten new Lodges organized in Ohio the past year, unless the D. G. Master has issued dispensations for some, of which we are not advised.

INDIANA.

OLIVE BRANCH LODGE, No. 248, in Allen county, sends us encouraging reports. There are not many new members being added, but while the membership, as a whole, are of the right kind.

The officers for the present year, are : A. M. Grandstaff, W. M.; Joel Vaughan, S. W.; Wm. Long, J. W.; J. Heaton, Tr.; E. Mal-lance, Sec'y.

RICHMOND.—The officers of Richmond Lodge, No. 196, for present year, are : O. J. Hyde, W. M.; W. Thank, S. W.; J. Campbell, J. W.; J. Gaar, Tr.; H. Kline, Sec'y.

This is a good, substantial, working Lodge, and is progressing regularly but surely : among its members are some of the best Masons in that State. We trust the present year may be one of continued prosperity for it !

GRAND BODIES.—We entirely neglected to give the list of Officers of the Grand Bodies of this State : We will now make amends—
“ better late than never : ”

GRAND LODGE :—A. C. Downey, Gr. Master ; F. King, G. Sec'y. The rest we have not.

GRAND CHAPTER :—Wm. Hacker, G. H. P. ; Thos. Pattison, D. G. H. P. ; A. A. Gee, G. K. ; P. Mason, G. S. ; Jno. M. Bramwell, G. C. H. ; A. Hayward, G. R. A. C. ; F. A. Hardin, G. Chaplain ; Chas. Fisher, G. Tr. ; F. King, G. Sec'y ; H. Colestock, G. Guard.

The next annual meeting will be at Lafayette, Tuesday preceding the fourth Monday in May, 1861.

GRAND COUNCIL :—Wm. Hacker, G. P. ; H. Coleman, D. G. P. ; Thos. Pattison, T. I. G. M. ; Thos. Austin, G. P. C. W. ; — Davis, G. C. G. ; P. G. C. Hunt, G. Tr. ; F. King, G. Rec'r.

Next meeting will be at Lafayette, on the Tuesday preceding the fourth Monday in May, 1861.

ILLINOIS.

DALLAS.—A large number of the Craft were present at this place on the Festival in June last. A bountiful repast was provided for the brethren, their wives and daughters, of which some *six hundred* partook. It was a real *family* gathering, and all were happy. Bro. Davidson delivered the address, and an admirable one it was. We may have more to say about it hereafter. *Now*, we have only room to say—“ long live the Craft at Dallas,” and prosperity ever attend them.

MISSOURI.

SPRINGHILL.—Springhill Lodge, No. 155, met with a serious loss in October last, by fire. Our Hall and every thing we owned masonically, was consumed. Discouragement occasioned by our loss, pressed heavily upon us. But the good are always *brave*. Our brethren applied for and obtained a Dispensation, since which, we have "resumed labor," and are doing some work. We obtained a Charter, at our recent Grand Lodge session, in lieu of the one destroyed. And now we are in a new Hall, recently purchased; we feel that all is not lost that is in danger.

Springhill Lodge, again stands side by side with her sister Lodges in Mo., and enters upon the race with an energy that promises well for the future of Masonry in this part of the jurisdiction. J. D. V.

ST. JOSEPH.—A new Lodge, bearing the name of ORION, U. D., has recently been organized in this place: C. A. Rowley, W. M.; S. P. Cunningham, S. W.; W. W. Osborn, J. W.; J. L. Jourdan, Sec'y. This promises under the control of these excellent brethren, to make an active and useful Lodge. There are now in St. Joseph, three Lodges, one Chapter, and one Commandery; a good show for a young city of fourteen thousand inhabitants. But Bro. Penick lives there, and every thing will be alive and stirring where he is. We are not sure but St. Joseph is the banner city of the West, masonically.

MISSISSIPPI.

BROOKHAVEN.—A very flourishing Lodge is at work in this place. Bro. T. J. Spencer is the W. M.; B. Hudnall, S. W.; N. W. Hubbard, J. W.; J. H. Stewart, Sec'y. The Lodge was chartered in January last, and the brethren are now building a fine Hall, 40 by 60 feet, two stories high; the corner stone of which was laid on the 20th of June last in ample form. A brother writes,—“we have a strong Lodge, and every thing bids fair to do well: plenty of good material to work on. We shall soon have a Chapter here also.” We wish the brethren great success in their laudable undertaking, and trust all their hopes may be realized.

GEORGIA.

ATLANTA.—A correspondent writes they had a *grand* time at that place, on St. John's Day. Five thousand persons present; the Grand Lodge, with some eight hundred Masons, in procession.

Bro. S. A. M. Wood, of Florence, Alabama, made the Oration—a magnificent effort, and worthy the reputation of the distinguished Orator.

The Craft there have erected and dedicated the largest and finest Masonic Hall in the South, and the Order is assuming that high position to which its noble principles entitle it. All this is just as it should be.

CALIFORNIA.

SAN FRANCISCO.—The corner stone for a magnificent Temple devoted to Freemasonry was laid in ample form, on the 25th of June, in San Francisco. The Grand Lodge, and a very large procession of the Craft attended and made a most imposing display. The addresses were admirable, especially that by the Grand Orator, Bro. Henry M. Gray. Some parts of it were truly eloquent. We have not room, or we would republish it entire; we may make some extracts from it hereafter. Masoury on the Pacific coast, is becoming settled—established, a monument of the untiring zeal of the Craft on the golden shores.

Editorial.

TO ALL THE CRAFT.

THE present number closes the volume and the year, and we wish to return our thanks to our subscribers—especially those who have paid us—for their friendship and patronage; and we respectfully request each one to send his name (*and money*) for the new year, which will commence with next month.

We have many names on our books who are marked (at their own request) as perpetual subscribers: to such the REVIEW will be continued, unless otherwise directed before the next number is issued. A *very* few others, of such as have long been on our books, and we have reason to believe desire it, will be continued. If any of them do *not* desire to continue, they will please inform us and return the first number. If they permit it to be sent to them, we shall expect to be paid.

All other names will be discontinued; not that we wish to part with them, but that we do not wish to send the REVIEW to *any one* unless we know, or have cause to believe, that he wishes it and is willing to pay for it. It will, therefore, be necessary for them to send their names and order it anew. This will be but little trouble, and save us much labor in changing names on the books. As we shall depend on local agents entirely, we trust some brother at each post-office will make up a club, or two or three of them, for

the coming year. Do this at once, please, and send early as possible. We offer liberal terms, and hope an effort will be made in every Lodge to secure a large list.

An experience of 15 years has satisfied us that no publication can be sustained on a credit system; hereafter, therefore, we must be paid, in advance, as far as possible,—but *positively* by December at farthest. Any one can pay within three months after the receipt of first number (if they don't pay in advance,) and if they can not in that time, they rarely can during the year. We can't afford to send the REVIEW without pay, unless we do it knowingly in advance; we have to pay for paper and work, and must be paid for ours. The REVIEW is the cheapest work of the kind in the world, as well as the oldest and most reliable: it's worth the subscription price, and each subscriber gets the worth of his money. All we ask is an honest equivalent for what is furnished.

The price of the REVIEW is \$2 00 a year, payable in advance, or within three months at farthest after receiving the first number.

Any brother who will send us six names, and collect and remit the money, shall receive the seventh copy for his trouble. These are liberal terms: if a brother desires the work, but feels unable to spare the money, he can easily raise a club—and thus procure a copy for himself without money. In many, indeed most, of the Lodges, *several* clubs can be raised, and extra copies thus secured.

Now, brethren, we have had our say. We have opened new books, *expect a new pen soon*, and are ready for another year's work. We will do the best we can, though we can not boast, like one of our cotemporaries, of an "exhaustless mind," or a "flaming pen;" yet we will furnish you with substantial and valuable information on the great subject of Masonry. We will visit you every month, and bring to you the full value of your money. We have labored for fifteen years in this work; and if we now had what is justly owing us by the Craft, we should have no cause of complaint. As it is, we must labor on a *little longer*, until the MASTER says—"it is enough." Then we hope for an ample reward. Let us have, then, a big list for coming year. Let an effort be made in every Lodge, let every brother be solicited to subscribe, and the names forwarded early. The crops, this year, are abundant; the farmer will have a liberal return for his labor; money will be comparatively plenty, and scarcely a Mason in the land but can afford to take the REVIEW. Send on the names, then—and money, and have for the next year a good, reliable, interesting work on Freemasonry. *It will pay you, your families will be pleased, Masonry honored, and yourselves benefited.*

TRAVELING AGENTS.—We announced two months since that we had dismissed all traveling agents. Our subscribers should remember that *no one*, except the local agents in the respective lodges, is authorized to receive money for us. Payments for the REVIEW should be sent to us direct, or handed to the local agent for transmission to this office. Remember,—*we have no traveling agents, and have not had for two months past; nor will we recognize money paid to any one but to the local agent in each lodge, or sent to this office.*

THE "HOLY STONE," said to have been found among the old mounds near Newark, Ohio, recently, is strongly suspected of being a hoax. One thing is certain,—even if it be genuine, it is in no way connected with Masonry so far as we can discover, notwithstanding the opinions of "learned (?) Masons" and a "venerable" son of Israel, who knows nothing about Masonry, and it is even doubtful whether he was ever in a Lodge.

Another discovery has since been made near the same place,—a skeleton was found in a *wooden* coffin, beneath a mound of stones, which they claim to be the body of Moses; and the *savans* about there are now in search of the "two tables of stone" on which the Law was engraved!

P. DRAPER.—In our July number, in sketching some of the leading members of the Grand Lodge of Missouri, we referred to Bro. P. Draper as a Past Grand Master. In this we were mistaken. Bro. Draper has occupied the South and West in that Grand Lodge, but has never been elected to preside in the Orient. Can't say how we got the impression that he was a P. G. M., but think he *ought* to be.

TO CORRESPONDENTS.—"W." who writes us from Sigourney, Iowa, is informed that his communication came too late for present number: it will probably appear in October.

"A VERY FREE MASON."—We hardly know what Bro. Tisdall means by this form of expression, used as the heading of a little article in a late number of the New York Courier; but the article itself needs correction. He says:

"Col. John Johnston, of Cincinnati, has been a member of the masonic organization, in good standing, for 65 years. He is now in his 86th year, and is attached to the McMillan Lodge, No. 141, Ohio. He is probably the oldest Freemason in the United States. He sat in the Lodge presided over by Washington more than 40 years."

There is a serious error in this statement. Our venerable Brother, Colonel Johnston, was never in a Lodge with Washington at all. He was a clerk in ~~some~~ department of the Government, in Philadelphia, and frequently saw the Father of his Country—at church and other places. Col. Johnston came to the West attached to Wayne's army, and was made a Mason at "Bourbon Court House," now Paris, Kentucky, in the winter of 1794-5, in a Lodge working under the Grand Lodge of Virginia. He afterwards returned to Philadelphia, and was there when Washington died. At the funeral solemnities, ordered by Congress in that city soon afterwards, Col. Johnston walked in the Masonic department of the procession as Secretary of the Lodge, and thus participated in the funeral honors paid to the Chief.

We see it stated in another Eastern paper that a Bro. Geo. Campbell, of New York city, is an older Mason, by two years, than Col. Johnston. But is Bro. Campbell still a member of a lodge, and *does he attend it regularly?* Col. Johnston attends every meeting of his Lodge, when he is in the city, if the weather is not *too* bad. We stick to Col. Johnston against the world for a long masonic career, unwearied zeal in the cause, and faithfulness to his duties at the age of eighty-six.

THE G. G. CHAPTER, it seems, has become harmless, as it has long been useless. Its friends now admit that "*its meetings hereafter will be for social enjoyment.*" That's all! And shall Grand Chapters continue to send Delegates to a meeting for "social enjoyment," and foot the bills? If so, would it not be right and equitable to send *all* the members of the Grand Chapter, and let all alike share in this "social enjoyment" at the expense of the common treasury.

The Committee on Foreign Communications, in the Grand Chapter of Mo., at its late meeting, says of the G. G. Chapter:—

"Having now brought our report to a close, it is with pleasure we state that those great principles of sovereignty possessed alone by Grand Chapters, are at length recognized. For the past ten years, in this jurisdiction, that principle has been zealously contended for, at first almost alone, but gradually, as other sovereign bodies investigated the subject, they were necessarily led to the same conclusion with us, until a majority of them believed in the doctrine, and finally succeeded in establishing it. No longer need there be fears entertained of encroachments by the General Grand Chapter or its officers, for it possesses '*no power of discipline, admonition, censure or instruction over the Grand Chapters;*' its meetings hereafter will be for social enjoyment and the interchange of opinions among its members—and in this way friendly feeling will be cultivated. It becomes our duty then, in view of these facts, to pay more attention to our own jurisdiction, to cultivate among our Companions a spirit of fraternal regard for each other, a more intense love for our beloved Order, and more earnest desire on our parts that both by precept and example we will cause Royal Arch Masonry to be respected in the communities in which we reside, ever looking to the great I AM for protection and support in all our undertakings."

"J. E. HERRICK," who was noticed in our last number as "diddling" the Craft in Missouri out of money, has been trying his hand at the same business in Iowa. The brethren at Cedar Falls were a little too shrewd for him, and he failed *there*. The brethren should be on the look-out for him, and kindred impostors, for the country is full of such.

C. M. EGERT, who professes to hail from Tonawanda, New York, has been imposing on the kindness of the Craft, in Richmond, Indiana, and other places in the West. The Craft had better be cautious of him; and *he* should be careful that *justice does not overtake him*.

ANOTHER IMPOSTOR.—We are really tired of giving notice of swindlers, for we think that brethren who will allow themselves to be cheated in this way deserve but little sympathy—after all the warnings they have had: but we suppose *they do not read the Review!* A man calling himself Robert Cochrane, and as hailing from Union Lodge, No. 2, Madison, Indiana, has been all over the country, living off the kind credulity of the Craft. We believe there *is* a brother by that name, a member of that Lodge; but this impostor is not the man. The *real* Robert Cochrane, does not live or travel in this way.

CHARITIES OF THE ENGLISH FREEMASONS.—Charity *should* be the distinguishing characteristic of Freemasonry every where; but much in this department is lost, or omitted, in the United States, by a want of *system*. Much that is given away in charity here, is bestowed on such as are utterly unworthy; those who do the least in Masonry and *for* Masonry are the largest recipients of masonic bounty.

In England none are entitled to charities unless they are contributing members of a lodge, and have been such for a certain number of years,—nor do their widows or orphans enjoy any more privileges than themselves in this respect. There are 618 lodges on the Register of England proper, 145 of that number are in London. There are three principal charities sustained by the Craft,—the Asylum and School for orphan girls; another for orphan boys; and an Asylum for “aged and decayed Freemasons,” and the widows of such. During the last year over thirty thousand dollars were collected, principally by the Craft in London, for these three Institutions alone.

Surely this is an example worthy the emulation of our American brethren. There are more than twice as many lodges in Ohio as in London, yet we do not expend one-fourth as much in systematic charity. We are devoted to *theory*—to the *unreal*—while practical benevolence is too much neglected.

NOW IS THE TIME—to make up lists of subscribers for the REVIEW for next year. We respectfully ask our brethren in every Lodge to attend to it soon as possible, and forward the names. If their wives and daughters will undertake this work, where the brethren have not time or inclination, they can soon make up large lists and fill our books. *Will they?* We are satisfied, from experience, that one zealous woman can do as much in securing subscribers for the REVIEW, as *three men*. Try it, and see.

WE ARE ASKED the following:—“Can a lodge legally admit a member with the distinct understanding that he is never to be summoned?”

We suppose it means “summoned to attend the Lodge.” We answer, *no*. The duty of a Mason to respond to a summons is among the esoteric mysteries of the Craft, and we can not discuss it in print. Masonry has no Pope to grant *indulgences*.

Again, the same brother asks:—“After a brother has been summoned and fails to obey, and is re-summoned to show cause why he did not obey, and again fails to obey, is it right that his case should be handed to the Committee on grievances and let them hear and determine whether he has violated his masonic duty?” We are not prepared to reply to this last: each lodge has its mode of procedure in cases of discipline, depending on the provision of its by-laws, or the laws of the Grand Lodge. So the end be reached, the particular mode is not of much moment; but violators of law and duty must not be sheltered. The brother should apply to his Grand Master for instructions in case of doubt.

"**SAY THOU SHIBBOLETH.**"—This beautiful song, written by Bro. Ellis, and which was set to music and published in a previous number, has become quite a favorite. We heard it finely sung at the late Festival at Anderson, Indiana, by a *quartette*, and we have rarely heard a song that *told* so well. The vast audience listened with deep attention, and tears were seen in many eyes, while the rich moving tones of the sweetly blending voices floated out on the quiet air. The *sentiment* of the song is touching and moving, and *will* reach the heart when uttered in melody. It is destined to be popular in the lodges and at masonic firesides.

HAMBURG.—This Grand Lodge has chartered one or more Lodges in the City of New York, or Brooklyn, in direct contravention of the laws and usages in this country. Pythagoras Lodge, No. 1, so called, is one hailing from the Grand Lodge of Hamburg, and consequently must be regarded as a *clandestine* Lodge. In addition to the illegality of its origin, it admits negroes, and fraternizes with the "colored masons" from the clandestine colored lodges of the different States. This, of itself, were enough to exclude it and its members from masonic fellowship in all legal lodges of this country. But its parent Grand Lodge, of Hamburg, encourages these illegal lodges, and thereby sacrifices its standing among the Grand Lodges of the United States.

We refer to this subject, that the Craft in this country may know the standing of "Pythagoras Lodge, No. 1," as well as any other lodges that may exist in New York under the authority of the Grand Lodge of Hamburg.

AMERICAN MASONIC HISTORICAL SOCIETY.—The first annual meeting of this Society will be held at Columbus, during the next session of the Grand Lodge of Ohio, which will commence on the third Tuesday in October next the 16th of the month. Bro. BELLAMY STOKER, of this City, has accepted the invitation of the President of the Society to deliver the opening address.

The meeting will be one of much interest, and the address all that can be desired. The *old* members of the Craft in the West are especially invited to be present; and it is hoped that the members of the Association, both regular and corresponding, will be in attendance—bringing with them, for deposit in the archives of the Association, whatever they may be able to find in the ruins of past days, of value and interest to the Craft. We hope to see or hear from all our members; and we trust a laudable effort will be made to furnish facts, biographies, historical incidents, documents, &c. Let us have a deeply interesting annual meeting.

SOMETHING NEW.—We shall, soon as possible, send all our accounts now due for the REVIEW, for collection. We shall regret to do this, but our necessities compel us. Those who send the amount of their bills at once, will save us the trouble of sending them for collection. This will gratify and benefit us at the same time; but unless payment is made promptly, we shall have no recourse left but to send them for collection. We can neither afford to lose the money, nor trust a longer time.

Literary.

AMERICAN HISTORY.—This is another juvenile work, and one of rare interest, prepared by Jacob Abbott, and published by **SHELDON & COMPANY**, New York. The above work is finely illustrated, and will have a large sale.

NEW MUSIC.—Our friend, **F. W. RAUCH**, 82 West Fourth street, is becoming the Music publisher of this city. He has just laid on our table a new song, entitle—"BLUE EYES:" Music by **ETIENNE ARNAUD**; English words by **C. C. BUTLER**. It is very pretty, and will doubtless be popular. Mr. Rauch keeps a large supply of music, and our friends abroad can order from him with confidence.

FOR SALE MASTER'S CARPETS,

*All kinds of Diplomas, Lodge and Chapter Jewels, Collars,
Lambskin Aprons, Lodge Books, &c.*

If you want any of the above **GOOD, RELIABLE, CHEAP**—send to the Office of the Masonic Review.

Married.

At Carthage, Illinois, on the 29th of April last, by **Rev. D. Oliver**, Bro. **Wm. W. Bonnell**, M. D., of Naples Lodge, No. 68, to Miss **Jane E. Smith**, of the former place. *So note it be.*

At Brookhaven, Lawrence county, Mississippi, on the 17th of May last, by **Rev. P. E. Green**, Bro. **Banister Hudnall**, to Miss **Cecilia Allen**, all of that place.

We trust it is not too late to send Bro. Hudnall and his young bride our best wishes for their future happiness: may their share of life's good things be large, and long enjoyed.

On the 12th of July last, by Bro., **Rev. C. C. Bowers**, Bro. **John W. Russell**, of Lynchburgh Lodge, No. 178, to Miss **Margaret Rayburn**, all of Highland county, Ohio.

Loved and Lost.

DIED, recently, at Benola, Miss., Bro. **W. H. Southgate**, a most excellent man and true Mason. His purity of life and rectitude of conduct, while living, are a certain guarantee of his reward in the hereafter. He entered, calmly and with confidence the pathway across the "dark river," *knowing* in "whom he put his trust," and willing to confide in Him for "a glorious immortality."

— At Yountsville, Indiana, on the 1st of June last, Bro. **W. T. Moule**, aged 80 years, a worthy member of Montezuma Lodge, No. 144. He was a good man and a faithful Mason. He was buried with the honors of the Order, and leaves a wife and one child in widowhood and orphanage.

— At Marshall, Illinois, on the 7th of July, 1860, Bro. Thomas J. Sturr, in the 35th year of his age.

Bro. Sturr at the time of his death was Secretary of Marshall Lodge, No. 133. His remains were followed to the grave by a large procession of the Fraternity and citizens, when the burial services were performed by Bro. F. M. Blair, D. G. M. Bro. Sturr was an upright man and devoted Mason. He leaves a widow and four small orphan children to mourn his loss.

— At Marshall, Illinois, April 19th, 1860, Millie A., daughter of Bro. James McCabe, W. M. of Marshall Lodge, No. 133, aged 16 years and 4 months.

She was a dutiful daughter, a sweet singer, was much respected in community, and died sincerely regretted by all—but in prospect of future bliss.

— At Malta, Illinois, on the 19th of July last, Mrs. Angilette H., wife of Bro. J. E. Attwood, aged 27 years. Mrs. Attwood was a good wife and mother, a kind neighbor, known only to be loved. "For her, there is nothing lost by putting off mortality, and leaving the material things of this world, to pursue life's journey amid immortal beauties in the Spirit-land."

Bro. Attwood's loss is great, and he has our sincere sympathy.

— On the evening of July 12, A. L. 5860, at his residence in Geneseo, Ills., Bro. Roderick R. Stewart, aged 78 years.

Bro. Stewart was born in Steventown, N. Y., A. D. 1787. He united with the Masonic Lodge at Avon, in 1812; and with the Congregational Church at Brockport, in 1827. In the spring of 1836, with two others he came to the then "far west," and located the present village of Geneseo; and in the fall of the same year he emigrated with his family, erected and lived in the first house built in Geneseo. In 1849, he assisted in organizing Stewart Lodge, No. 92, and was its first Senior Warden.

It is difficult to express in the space allotted, the irreparable loss the Lodge, the Church, and the community sustain in the death of Bro. Stuart.

As a Mason, he was strong to support—patient to endure—and intelligent to direct; one who in the early movements of the Fraternity in the place of his adoption, as well as in its later and more active operations, filled every station assigned him, with honor to himself and with profit and satisfaction to the Brotherhood. In an eminent degree he understood and acted upon the tenets of his profession, Brotherly Love, Relief and Truth; always guided by the cardinal virtues, Temperance, Fortitude, Prudence and Justice.

He was a Christian Mason, directing the Craft to their need of religion, pure and undefiled, to meet their own necessities, and equally so to enable them fully to understand and appreciate the beauty and the truth there is in Masonry, and to discharge worthily its duties and obligations. His appearance and place in the Lodge, will never be forgotten; the memory of his benign and cheerful countenance will ever be a talisman to infuse new courage and higher resolves when assembled around the "mystic altar."

In the Church he was a standard bearer, ever pointing his brethren to the whitened fields, believing that the harvest was now and always, ripe to the hand of the reaper. His christianity was exemplified in his daily walk and conversation; he loved the brethren, the Church and her ordinances, showing his love by active efforts for the conversion of those without.

In the community he was a pillar of strength, sounding the alarm against intemperance and immorality; fostering the cause of education and general intelligence, and ready by word and deed in every public improvement.

Such a life can never die;—though his body may see corruption, his good deeds will be a continual legacy of countless gold, to those who would profit thereby. May we imitate his example and emulate his virtues, so that when the Grand Warden of Heaven shall call us from our labors on earth, we can look back upon a well spent life, and with our departed Brother, joyfully enter upon everlasting refreshments, in the Paradise of God.

GENESEO, ✓

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